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Pro-Slavery.

THE ACQUISITION OF CUBA—THE HOUR AND THE MAN.

From The (Richmond, Va.) South.

THE telegraph reports the Administration to be engaged in a successful treaty for the acquisition of Cuba. The rumor may be nothing more than the idle invention of an irresponsible correspondent. Indeed, its improbability is obvious, since the President would neither entrust so important a negotiation to our present Minister at Madrid nor undertake the business himself with half his Cabinet away from Washington. For all that, we incline to the opinion that a move will soon be made in the direction indicated by the despatch from Washington.

The acquisition of Cuba is the settled and irreversible policy of the American Government. Its expediency is so plain and decisive that the voice of the people has pronounced in its favor with unexampled unanimity of utterance. No matter what the secret basis of a particular Administration—though Fillmore be President and Edward Everett Secretary of State—still the constraint of public sentiment will compel an adherence to this cardinal object of American diplomacy.

Happily, the personal feelings and political convictions of the present Executive are not in conflict with the manifest destiny of the Republic. From the commencement of his career, Mr. Buchanan has been the consistent advocate of Cuban annexation. As Secretary of State under the Presidency of Mr. Polk, he developed the advantages of commerce and national defence which would result from the acquisition of the island, in a paper of unsurpassed, if not unequalled, ability. At a later day he attested his constancy to the object of his earlier aspirations, by participation in the responsibilities of the Ostend Manifesto. Since his elevation to the Presidency we have no reason to suspect him of the least abatement of zeal in the enterprise, albeit the reserve of official position will not permit any demonstration of his feelings. We believe it is the special ambition of Mr. Buchanan to crown his Administration with the glory of the acquisition of Cuba; and we doubt not that he is pursuing the object with all the resources of his consummate diplomacy.

At the present moment circumstances are singularly favorable to the success of the enterprise. The motive of pecunjary profit which has hitherto persuaded Spain to repel every overture for the cession of Cuba will be very much impaired by the abolition of the slave trade, upon which the Great Powers are evidently intent. At the same time that she thus loses her interest in the retention of the Island, she has forfeited the support which enabled her to resist the urgent solicitations of the United States Government. It was the alliance of France and England and the assurance of their succor that sustained Spain in her obstinate defiance of our threats and entreaties. But that alliance is plainly broken up, and that succor will no longer avail to thwart the imperious necessities of American expansion. In consequence of peculiar dynastic relations, France might still persist in the guarantee of the Spanish dominions, though hardly to the point of war with the United States. Great Britain, on the contrary, has entirely renounced its obligations of protection of Cuba, and would now rather assist in wresting the Island from the grasp of its former ally. Upon this point the language of the London *Times* is significant of a complete change in the feeling and policy of the British government.

"The time has arrived when we are called upon to review our policy in this matter. We will not follow the example of the idle bragarts at Madrid, and prattle about visionary invasions. Why, even if we had the will, should we be at the trouble of applying direct pressure to Spain? This much is clear—that, if Lord Malmesbury were this day to give Mr. Dallas the faintest hint that England would stand neutral in the matter, *Cuba, in three months' time, would be a State of the North American Union.* Let us look this question boldly in the face. What interest has England in the integrity of the colonial dominions of Spain? What is it to us if Cuba be tomorrow an American in place of a Spanish possession? *Our only interest in the question for a long time past has been a moral, not a material, one. Nay, our material interests have been in direct opposition to that line of policy which we have pursued on the grounds of humanity.* Cuba, in the hands of American citizens, would be a much more productive market than at present. Our manufacturers and merchants could buy and sell more with American than with Spanish Cuba. If it is to remain a slave-importing country, we had as lief, nay, *rather that it should pass into American hands.* Patience and forbearance have been tired out, *and the time has fairly arrived when we may consider if we should not be playing our own game more wisely by standing still while the Cabinet at Washington carried out the long-cherished designs of the American people upon the Island of Cuba.*

"What is Spain to us that we should interfere further to protect her colonial possessions? The only arguments which we are disposed to consider, after the treatment we have met with from successive Cabinets at Madrid, are those which apply to our own interest and well-being. Looking at the question from this point of view, two arguments might be urged, but there is probably no great weight in either. It might be said, in the first place, that it would be short sighted policy in us to stimulate the progress of the United States in wealth and power, for the time may come when they may prove formidable antagonists to ourselves. This is but a paltry policy after all; *for, whatever we may do, the vast Confederation on the other side of the Atlantic will go on increasing in strength and extent of dominion. We do not look grudgingly on this progress; on the contrary, it is the best thing that can be wished for this country that the States should be a prosperous and a growing power.* If the statesmen who guide the destinies of the Confederation have but the forbearance to abstain from violating public law and the canons of public morality, God speed their work! But to us, in any case, what can it signify whether they conquer a province from the desert or from the Gulf of Mexico? As long as we retain our naval power, they will not interfere with us; and, that once gone, the presence or absence of Cuba in the scale would signify but little indeed. It might be said, in the second place, that it would be unwise for us to stand still, as lookers-on, while Spain was weakened by the loss of her colonial possessions, from considerations of European policy. The Pyrenees are not higher than they were in the days of Louis XIV. and of Napoleon Bonaparte. Here, again, the argument does not appear to have any considerable weight. Spain derives no substantial strength from her colonies which would help her to resist an invader; and if she did, what is that to us? We know the sacrifices we made for the preservation of the Spanish Monarchy in the first years of the present century, and what has been our reward? What advantage, to the extent of one shilling, or of the faintest element of power, have we derived from the Spanish alliance? We can point to a long list of unsatisfied claims, of unpaid debts, of obligations disregarded, and of violated faith; but of help when we needed help, or of common gratitude for services of the most vital importance, there has not been one tittle. *Let us at length consider this question on its own merits.* Is it possible that, with reference to English views and feelings, Cuba could be in worse hands than it is at present?"

Assuredly these are weighty words, uttered, as they are, with all the authority of the journal which most faithfully represents the passions of the British people and the policy of the British empire. They announce the removal of the chief obstacle in the path of American ambition. They proclaim the withdrawal of British protection from the Spanish possessions in the West Indies, and declare that so far as England is concerned the United States may proceed to consummate their long-cherished policy. In a word, the American government is assured that now is the time for the acquisition of Cuba.

So extraordinary a signal will hardly escape the vigilance of the Administration. Mr. Buchanan will seize the inviting opportunity; and though there be nothing in the present rumor from Washington, the country will soon be exultant with the prospect of obtaining the object of its most ardent aspiration.

AN AMERICAN MINISTER AGITATING AGAINST THE COOLIE TRADE.

From The South.

THE *New York Herald* is informed that "Mr. Reid, our Minister in China, has forwarded a lengthy communication to the State Department on the coolie trade. He had addressed a circular to our Consuls in China against it, stating that, in his belief, it was illegal and certainly against the instincts of humanity. He had addressed also the Spanish Consul to the same effect. It does not appear what course he had taken as to the British, who are engaged most extensively in the trade. He attaches a statistical table to his communication to the State Department, from the Hong Kong government *Gazette*, giving a return of emigrant ships to which certificates had been granted by the Emigration Officer during the year 1857, by which it appears that there were shipped—

"To Guichen Bay, Sydney and Melbourne	17,722
"To San Francisco	5,273
"To Havana	2,126
"To Singapore	329
"Total	25,450

"The only females shipped were to San Francisco—512."

We are duly thankful to Mr. Reid for these statistics of the coolie trade. It is true they exhibit the emigration from a single port only, but this partial information will enable us to form some approximate idea of the total traffic in Chinese laborers. They suffice to show with what vigor the coolie slave trade thrives under the humane protection of British philanthropists.

But is it any of Mr. Reid's business to be recording a protest against this branch of the world's commerce? What has he to do with the coolie trade? Upon what pretext may American Ministers or American Consuls interfere to prevent the exportation of labor from the over-crowded marts of China to the uncultivated portions of the earth's surface? The trade may be against "the instincts of humanity," but we were not aware that the redress of wrong at the antipodes was the mission of American diplomacy. We apprehend Mr. Reid is transcending the sphere of his duties. We fear he is setting an example of intervention in the affairs of a sovereign empire. No doubt the commerce in coolies is essentially the slave trade; but if it be sanctioned by the authority of China and be conducted in pursuance of contract, how can Mr. Reid pretend to regard it as a violation of law? It is a traffic in which both France and England are profitably engaged, and they will probably resent our impertinent interference. Besides, if the United States may interpose to prevent the emigration of laborers from the ports of China, France and England may claim the suppression of the slave trade in the United States.

Mr. Reid is clearly censurable for an officious intermeddling with the affairs of the Chinese empire. If he has no other employment, he had better resume the practice of his profession in Philadelphia. Or, if he intends to be a missionary, he should not attempt to propagate "the instincts of humanity" by the arts of diplomacy.

THE SLANDERS OF ABOLITION.

From The South.

MANY of our fellow-citizens, content with their crops, and owning negroes who manifest no disposition to leave them, remonstrate against the continued discussion of the slave question, as one in which they do not perceive their direct interest. Allow us to mention one or two points of view in which the perpetual misrepresentation of the Abolitionists does concern them deeply.

The great object of the Anti-Slavery party is to poison the opinion of the world against slavery. For this purpose they encourage the publication of books representing the master as a most atrocious being, and the slave the most abject. They then assume that slavery is attended with the indolence and vice of the people, and with the impoverishment of the lands, and use all their influence to determine the immigration of numbers and capital to any quarter of the world rather than to the Southern States.

The effect of these slanders, diffused through the world with all the power of the press and private correspondence, has been shown in many respects, and by none in a stronger degree than in regard to the credit of the slave-holding States.

Why is it that the bonds of Virginia, with her thousand millions taxable property, and her untarnished character for punctuality, do not bring their par value?

Amongst the most prominent arguments urged in favor of investment in the securities of the free States is this: That slavery impoverishes the soil and paralyzes the industry of the people, whilst freedom adds to the aggregate wealth of the State all that the enterprise of its whole people can accumulate.

In this way they who have capital to invest in American securities are taught that the free States are safe and thriving—that the slave States are constantly on the decline. Is it surprising, then, that the securities of the first are more valuable than those of the latter?

As a specimen of the infamous, cold-blooded and cowardly imputations which the abolition press circulate against the slave States may be read the following:

"The *Union* notes the amalgamation and consequent demoralization of races as among the fruitful sources of decline and decay in Mexico. This source of decline and decay is in full operation in all our slave States, in which the blood of the masters is, by a process inevitable in every slaveholding country, being fast transfused into the veins of the slaves."

It is unnecessary to comment upon this infamous inuendo, but our unsuspecting readers may infer from the paragraph what is the character of the misrepresentations circulated at their expense throughout the civilized world.

NEW SOUTHERN MOVEMENT—LEAGUERS OF THE SOUTH.

From The Montgomery (Ala.) Confederation.

PURSUANT to a call, a meeting of citizens of Montgomery was held in Estelle Hall, last evening, for the purpose of forming a League of Southerners for said city.

On motion of Mr. Thomas C. Poe, Col. Samuel L. Arrington was called to the Chair, and W. A. Gunter requested to act as Secretary.

Col. Arrington, on taking the Chair, announced the object of the meeting, in a few brief and pertinent remarks, to be devise measures by which the South might enjoy an equality in the Union or independence out of it.

Col. J. C. B. Mitchell moved that a Committee of three be appointed to frame and report a Constitution to the meeting—which being adopted, the Chair appointed Messrs. J. C. B. Mitchell, W. L. Yancey and C. G. Gunter said Committee.

The Committee retired, and, after a short absence, returned and reported the following:

CONSTITUTION OF THE MONTGOMERY LEAGUE OF UNITED SOUTHERNERS.

Believing that the South is in need of some efficient and organized mode of concentrating public opinion upon public men and measures, and of influencing and guiding political parties, with a view to the advancement and protection of her constitutional rights, and that the want of this has enabled all political parties to sacrifice those rights to their own necessities;

And believing, further, that it is the duty of the South to use all proper means to maintain her rights within the Union, with a view to being justified before the world in resuming the powers she has delegated to the General Government, in the event she fails to obtain justice in the Union, we organize ourselves under the following Constitution:

ARTICLE 1. This Association shall be known as the Montgomery League of the United Southerners.

ART. 2. Its officers shall consist of a President, Vice-President, Secretary and Treasurer, who shall hold their offices one year, or until their successors shall be elected.

ART. 3. Election of officers shall be made annually and by ballot.

ART. 4. Any person may become a member of this League who shall pledge himself to carry out its objects and shall sign this Constitution.

ART. 5. The object of this League is, by the use of proper means, to create a sound public opinion in the South on the subject of inforcing the rights of the South in the Union. Among its primary ideas are: 1. No more compromise of those rights, either in party platforms or in national legislation. 2. A full recognition and maintenance of those rights, as paramount to the safety of the Federal Administration or the success of national parties. 3. The elevation to the public councils of the ablest and purest Southern men.

ART. 6. This League will nominate no candidate for any office—State or Federal—but its members are pledged to use all honorable means to secure the nomination, by the respective parties to which they belong, of sound, able and pure men of the Southern Rights' school.

After the Constitution was read, Col. Yancey, being called upon, rose and addressed the meeting in his usual and happy manner, pointing out the objects of, and showing the necessity for, the Association—stating, among other things, that the object of the League was not *Disunion*, but a *Constitutional Union*.

After the close of Col. Yancey's remarks,

Col. Ransom moved that persons desirous of becoming members of the Association be invited to come forward to the Secretary's desk and sign their names to the Constitution; which motion being adopted, a number of citizens came forward and affixed their signatures.

On motion of Col. Yancey, an invitation was extended to the public to call at the office of the Secretary at their convenience, and become members of the League, by subscribing their names to the Constitution.

On motion of M. L. Woods, Esq., it was ordered that when the meeting adjourn, it be an adjournment to meet again on Monday, the 2d of August next, at 7 1-2 o'clock p. m., for the transaction of other business.

On motion of M. L. Woods, Esq., it was ordered that the proceedings of the meeting, and the Constitution, as adopted, be published in the newspapers of the city.

On motion of Col. Yancey, the meeting then adjourned.

MONUMENT TO PRESTON S. BROOKS.

A MONUMENT to the Hon. Preston S. Brooks has just been completed in Charleston, and is to be erected in Edgefield. It is an obelisk, 14 feet high from the pediment, and 5 feet square at the base. Near the top or point of the obelisk is a neatly designed arabesque, and below, in the centre and front side of the monument, is the coat of arms of the State of South Carolina, elaborately worked and carved by an artist of great skill. Below this, and on the die of the obelisk, is an ivy wreath, in bold relief, encircling the following appropriate inscription:

PRESTON S. BROOKS.
Born in Edgefield Village, 6th August, 1819.
Elected to the State Legislature in 1844.
Elected Captain of Company D. Palmetto Regiment, in 1846, and served during the Mexican War.
Elected to Congress in 1853.
And died in Washington City, D. C., 27th Jan., 1857.

On another side, in a similar wreath, will appear the following:

"Ever able, manly, just and heroic; illustrating true patriotism by his devotion to his country; the whole South unite with his bereaved family in deploring his untimely end."

And on the obverse side to the above, this inscription will be placed:

"Earth has never pillowed upon her bosom a truer son,
Nor Heaven opened wide her gates to receive a manlier spirit."

On the back of the obelisk is this inscription:

"Preston S. Brooks will be long, long remembered,
As one in whom the virtues loved to dwell;
Tho' sad to us, and dark this dispensation,
We know God's wisdom orders all things well."

DINNER TO SENATOR HAMMOND.

THE Charleston *Mercury* publishes a report of the proceedings of a meeting at Beech Island, on the occasion of a public dinner to Senator Hammond. That gentleman's speech was, of course, the great feature. In speaking of the relations of the North and South, he takes the following positions:

1. That if we were well out of the Union, with our constitution and political institutions established and acknowledged, the South would be more prosperous than she is now, or seems likely to be, in the Union.

2. That we are not likely to dissolve the Union until some very substantial issue is made, viz., the North ruling us by a confirmed sectional majority, or a renewal of the tariff, banks, &c., or direct tampering with our slaves, &c.

5. That we have already achieved great victories over the North, and that, if we would unite and stand firmly, watchfully, with our arms in order, on the Constitution, truth, justice and our rights, with *the alternative* of a dissolution, there is reason to feel confident that we can not only sustain ourselves in the Union, but control the country, and, through it, the world.

4. That the South should review minutely and analytically the ground of the prevalent opinion that we want expansion of slave territory, and should also ascertain whether the thing be possible for the South, with our limited supply of slaves, which the Senator intimates he is adverse to increasing by reopening the slave trade, and which he regards as wholly impractieable.

Selections.

EMANCIPATION OF THE RUSSIAN SERFS.

From The (N. Y.) Christian Inquirer.

THIS triumph of humanity in Russia is a noble monument of the historical development of practical Christianity. By statistical returns lately presented to the Emperor Alexander, we find the number of families which are landowners amount to 127,000. Out of these 2,000 possess from 1,000 to 10,000 serfs; 2,000 from 500 to 1,000; 18,000 from 100 to 500; 30,000 from 21 to 100; and 75,000 have less than 21. The total number of peasant serfs of the nobility amounts to 11,760,000, and those of the crown to 9,000,000. There are, therefore, 20,750,000 persons to be released from the fetters of bondage. So we find a mighty empire leaping, with one bound, from barbarism to civilization, and bowing before the spirit of the Gospel by investing with the dignity of human rights those who have been heretofore treated like beasts of burthen. The Emperor Nicholas was a great man in his day and generation, but his greatness was that of the soldier and the despot. The Emperor Alexander proves a far greater man. His greatness is that of the statesman and the moral reformer. The one aimed at glory by the sword, and ruled his empire by fear. The other is bent on achieving far more divine glory. His exalted ambition is to inaugurate a new era for Russia, by proclaiming the supremacy of moral over material considerations—by making the law of love the law of the land. Nicholas held the potentates of Europe crouching at his feet by out-despotizing their worst forms of despotism. He filled them with a sense of majesty and awe. Alexander's plan of action is of another kind. He is intent on shaming the other ruling Powers of the world out of their abuses of power and inhumanity. He, too, inspires them with a sense of awe. But it is the awe which the wrong-doer feels at the sight of an honest man. It is the awe which unscrupulous injustice feels at the sight of triumphant justice. It is the awful sense of admiration which seizes the universal mind on seeing a Power, generally noted for the heathenism of its institutions, suddenly turning out to be inspired with the holiest aspirations of Christianity. The injunction of Christ, "Be as wise as serpents, and as harmless as doves," has never before received such solemn application on the broad field of history as in this instance of the emancipation of Russian serfdom.

The wisdom of the measure is world-wide in its consequences. Behold here a new empire struggling into existence, and holding sway over an immense tract of territory. Hitherto there was but a small proportion of the sixty millions of inhabitants practiced even in those rudiments of knowledge which form the landmark between civilization and barbarism. Over a third of the whole population was reduced to slavery; and the rest of the population, if not rendered callous and haughty by the unjust privileges which they enjoyed, were allured to arrogance and selfishness by the all-overshadowing, all-blighting influence of serfdom. One heaving *coup d'etat* has now changed all this. A moral radiance is spread all over the land by the spontaneous and spirited overthrow of the galling fetters. The law of Christ, of love, of humanity, is made to take precedence over the law of heathenism, of selfishness, and of property. The twenty millions of serfs, restored to their inalienable rights, will gradually be elevated, and, their natural powers once developed, will become, like the humble settlers of our continent, the pioneers of a new industry and a new civilization. Their former masters may grumble at first, but will gradually congratulate themselves on being released from a burden of iniquity which, albeit profitable, and favoring a *dolce far niente* life, paralyzes the noblest faculties of their nature, making them unwittingly insensible to those blessed emotions which follow in the train of manly exertion, and of a conscience free from the reproach of oppressing and crushing fellow-beings for selfish and mercenary ends.

We are not dealing here with vague sentimental generalities. The event to which we refer has actually taken place; and, although perhaps not duly appreciated in the excitement of the hour, it is destined to receive justice at the hands of history; and already, at the present day, it stands out from the breakers of our civilization as the great Humanitarian beacon of the nineteenth century.

The serpent-like wisdom of the act is also apparent in another direction. The meanest Bomba of Naples, and the most abject satellite of Popery, may outwit the mightiest Czars in low cunning, and truckling lust of power. But in the performance of magnanimous acts of justice, *no such rivalry is to be feared.* England and France may, at any day, see fit to cut each other's throats. Italy is in a state of fever and agony, Austria and Germany standing by, as usual, trembling and phlegmatic, presenting to the enemy a fair array of bayonets and of university professors. Whatever indirect moral causes may be implied in the struggle of Britain and the Continent, they are at present unredeemed by any direct touch of great Humanitarian movement, and even England's victories in India and China are well known to be only ruthless struggles for wealth and power, not merciful exertions in behalf of moral triumphs.

Seeing the chaotic moral condition of the European governments, Russia comes forth, "as wise as serpents, and as gentle as doves," to secure, with one stroke of the pen, the moral sceptre of the world, and thus prepare for future days an ascendency in the destinies of humanity, before which the proud landholders, the bishops and cotton lords of England, and the successful stock-jobbers and roues of France, and the brutal soldiery of Austria, may still have to bow their heads in shame and confusion.

The ominous silence which the press, including the English press, holds on this subject of Russian moral ascendency in Europe is the true exponent of the mingled sentiments of surprise, awe, fear and misgiving, which the benevolent Ukase of the Czar is so apt to produce in the grovelling Cabinets of Europe. What are the Reform bills of Lord John Russell, the plans of social amelioration of Louis Napoleon, the evangelical exertions of Exeter Hall, compared to this mighty mandate of the East, which, by striking at the root of a monstrous national evil, opens a new vista of moral sublimity for the land and race, purifying and ennobling at once the whole character, social relations, and human intercourse; calling, as it were, upon the poor laborer to rise to a higher degree of dignity and self-respect, and upon the strong task-masters, who fatten in too many instances upon the laborer's toil, to rise to a higher sense of regard due to others, and to drop a little of the reckless egotism which rules their conduct.

The superficial observer may well be stupified by a measure which stands in such palpable contrast to the selfish and humanity-mocking policy which rules American politics and American life; and it assumes almost grotesque proportions, if the ghetto-instincts of the Cabinet of France, with its cynical and sybarite Walewskis, and the cotton aspirations of Britain, with her crushing, insular selfishness, and her perennial lust of money, and trade, and manufacture (all, of course, from a benevolent feeling for the masses of the English laborers), and the dependency of the Austrian and Continental Cabinets upon the moneyed Jews of Europe, are compared to the generous and inspiring strike of Russia in behalf of the abstract rights of humanity.

But, on closer examination, it will be found that all inventions, international communication, and general manifestations, of the nineteenth century, tend to create stronger links between man and man; and the great questions of the future are chiefly directed toward the more equitable adjustment of mutual rights and services, or, in other words, toward a greater approach to the practical application of Christ's law of love to the daily intercourse of life, as well as to all public domains of government and institutions. Young and comparatively fresh countries are more sensible to such influences. And as soon as agents appear upon the scene of action, qualified to unriddle the mysterious and spiritual voices of the century, the influences, long accumulated in the moral atmosphere, in the individual conscience, will suddenly assume a definite shape and form, and result—to-day, in Russia, in the emancipation of serfdom; and, at the risk of making some of our readers smile, we will add—to-morrow, in America, in the abolition of slavery.

COOLIES AND SLAVES.

From The (N. Y.) Examiner.

WE are glad to observe that the subject of the transportation of coolies is engaging the attention of the governments, both of Great Britain and the United States. A very full investigation of the entire business has been made by Mr. Reed, the United States Commissioner in China, and the result has been communicated to the State Department at Washington. Mr. Reed states that he has addressed a circular to the American Consuls in China, expressing his belief that this traffic is illegal, and denouncing it as inhuman, and worthy only to be discouraged by all American authorities. If the statistics which he has collected and sent to the government are correctly reported, there were shipped, under authorized certificates, during the year 1857, 25,450 coolies to the dependencies of Great Britain, Spain, Portugal, and to the United States. Of these, 17,722 were sent to Australia in British ships, 2,126 were sent to Havana, 329 to Singapore, and 5,273 to San Francisco, among whom were 512 females, the only ones who were transported at all.

It is not to be supposed that these authorized emigrations embraced all who were sent abroad in this new form of bondage. Besides these, there were undoubtedly a multitude of others, of whom no record was made, who were borne away under various pretexts into this protracted and perilous servitude, which, whatever may be its formal conditions, must inevitably annihilate the freedom of all who come within its embrace. Many were undoubtedly carried, under the semblance of an empty contract, to the Chincha Islands, or the mines of Peru, to do the work and share the destiny of slaves away from their native soil.

So far, however, as the figures go which we have quoted above, they indicate that while a few more than 5,000 were brought to the United States, nearly 18,000 were carried to the colonies of Great Britain. A large part of the entire traffic, both to Australia and to other parts of the world, is carried on in English ships, and in the present condition of the English law there is no statute whatever to prohibit it. It is now employing multitudes of British seamen, and contributing largely to the enrichment of the ship-owners and merchants of Great Britain.

The attention of the British House of Lords was lately called to this whole subject by the Bishop of Oxford, who, as the inheritor of the honored name of Wilberforce, was a proper person to sound the alarm, and make known the humiliating facts to his countrymen. The questions which he put to the Ministers gave rise to a long debate, in the course of which important information was elicited, and the position of the government on the question was clearly indicated. It was asserted by Lord Caernarvon, one of the Under Secretaries of State, that between June, 1847, and September, 1856, there were imported into Cuba alone, for the most part in British ships, not less than 11,586 coolies, and that the number who perished on the passage was quite as large, and probably considerably larger. They are hired cstensibly as free emigrants, under the forms of a written contract that binds them to labor for eight years, for a certain stipulated sum, which averages not more than about thirty cents a day. On their passage, and after their arrival in the distant colony to which they are sent, they are subjected to great privation and suffering, and it is thought that not one-half the number of those who reach their destination will survive their eight years' "apprenticeship." It thus appears that this coolie traffic is only the slave trade under another name, and that it is attended with a cruelty no less revolting, and terminates in a degradation and ruin even more hopeless and irrecoverable.

It is now understood that this traffic has been for some time past the subject of an active and prolonged correspondence between the Governments of Great Britain, France and the United States, and that the two latter have adopted earnest protests against it, and are ready to adopt vigorous measures for its suppression. To a large portion of the Christian public of Great Britain, and especially to such men as the Bishop of Oxford and his associates, it is mortifying in the extreme that the government of that country, while protesting against the French exportation of free laborers from Africa, is still giving its countenance to the traffic in coolies from China, which, to say the very least, approaches equally near to the infamous and hated traffic in African slaves. England is at this moment summoning the United States to more vigorous and effectual measures for preventing the abuse of our flag by the slavers of all nations, to cover their nefarious traffic; but she is at the same time allowing her own flag to be employed in a traffic substantially the same, without an attempt even to prohibit it.

There is a weakness in this moral position of England, which takes from the prestige and power of her name. She can lift no voice of rebuke or remonstrance against the slave trade, while her flag is allowed to protect the trade in coolies. England is thus summoned, not only by the voice of her indignant people, but also by her own position and good name before the world, to declare this traffic illegal, and to put an immediate end to its prosecution. No demand for laborers, either in Jamaica or in Australia, can justify its continuance. Its victims, it is true, are not Africans, but Asiatics. They are not bought of their captors in war, or stolen away from the climate and coast to which their natures are adapted. But they are none the less victims of irresponsible power and selfish rapacity. Intoxicated with rum, or drugged with opium, they are hurried on board the transports, and then, in the intervals of their stupor, are compelled to sign articles of contract which they seldom understand, and are carried away to an unknown destination of servitude in a distant land. The whole business is one of force and fraud. There is not even the semblance of free consent or genuine contract about it. It is the old and familiar spectacle of the civilized man, by artifice and deception, by terror and compulsion, annihilating the freedom of the barbarian, and forcing him to labor at his will, and become tributary to his interests.

The coolie trade is undoubtedly illegal under the laws of the United States, though we believe no prosecutions have thus far been undertaken in order to test the question. It is also decidedly at variance with public sentiment in this country, and, as is well known, the few ships that have been engaged in it have been nearly deserted by the American part of their crews, who left them in disgust at the inhuman traffic in which they found themselves engaged. We are glad to know that our Minister in China has given the statistics of this trade to the government, and required the American Consuls in that country to discourage and condemn it. We hope soon to see our government taking a step further, and issuing its absolute and authoritative prohibition of the whole traffic; or if the existing law be deemed insufficient, let Congress be urged to adopt whatever legislation may be requisite for its entire suppression. Let the rights of humanity be recognized, whether that humanity be European or American, African or Asiatic.

These new forms in which the traffic in slaves has been virtually renewed by citizens of the most enlightened countries, in the full light of a Christian age, and without any adequate prohibition from the governments, are a sad commentary on the rapacity and selfishness of man. They fully prove, what all history teaches, that the weak are secure from the encroachments of the strong only when all such encroachments, in whatever form they may be prosecuted, are absolutely forbidden, and adequate penalties are affixed to their perpetration. It is not the form, but the substance, of slavery—whether African or Chinese—that makes it the unequalled wrong it is.

WASHINGTON CURSES COMING HOME TO ROOST.

From The Evening Post.

WHEN the "late war with Great Britain" commenced some of readers will remember the issue that we predicted for it; that Mr. Cass's guns would be turned against himself; that his own correspondence would furnish a logical and conclusive answer to his complaints, and that our government which had gone out to shave would come home shorn. And we were correct. The daw in the Ingoldsby legend, under the curse of the priest for stealing his ring, did not present a more pitiable spectacle than Mr. Cass presented the other day in the House of Commons, raked by the battery of precedents and law which he himself had put in position.

It was upon a motion to relinquish further efforts to suppress the slave trade. In reply, and in opposition to the motion, Mr. Fitzgerald, a promising member of the new government, concluded with the following statement in regard to the relations between the British and American governments:

"The honorable gentleman seemed to think that the difficulties which had arisen between this country and the United States would throw additional impediments in our way. Now, as soon as her Majesty's government found that the claim to verify the national flags was one which we had no right to put forward, they thought it becoming a great nation to say so (hear, hear). Whilst mentioning this fact on a former occasion, he scrupulously pointed out to the house that we were at liberty to proceed in the manner suggested by the Secretary of State for America, and that when there was grave cause of suspicion, almost amounting to proof, that the flag of America was not legitimately borne by the vessel displaying it we should run the risk of ascertaining the fact. *That was a position which General Cass had pointed out as a fair position for this and other countries to hold, and in the documents which had been laid on the table of the House of Representatives by the American government they showed that to be a right which they had not scrupled to exercise.* (hear, hear). That correspondence showed that on the coast of Africa *not less than three cases had occurred in which American cruisers had searched vessels bearing the French flag.* He had this day received the opinion of General Cass with reference to the course which the English government had taken on this difficult question; and the house would be glad to hear not only that that course was perfectly estimated by the government of the United States, but that it was likely to sweep away every difficulty to which reference had been made. Lord Napier, in a despatch which had been just received, said, 'Gen. Cass stated to me that the course taken by her Majesty's government was one worthy of a great and generous country, and one whose unquestioned power and promptitude to repel aggression was accompanied by an equal disposition to recognize an error and redress an injury, if it had been inconsiderately committed in any case. He assured me most emphatically that, after this satisfactory declaration had been made by her Majesty's government, the government of the United States would give their earnest and attentive consideration to any proposal her Majesty's government might suggest for the verification of the nationality of vessels, and their right to the flag which they display (cheers). He thought the hon. member for Gateshead might disabuse his mind with respect to any difficulties occurring between this country and America, which should prevent our maintaining that just, that humane policy which had for so many years been the pride and the boast of this nation (hear, hear). A short time ago he was informed that it had been a matter of consideration with her Majesty's government whether it would not be necessary to withdraw the squadron from the coast of Cuba. As long as we were on that coast unsupported and uncountenanced by the American government, we were running the risk very often, in attempting to verify a flag, of detaining vessels engaged in lawful commerce. That difficulty, he was happy to say, was not likely now to arise. General Cass had stated that all ships despatched by the American government to the Cuban waters had been furnished with the usual instructions always issued to the vessels employed on the coast of Africa; and, therefore, at this moment the American squadron on the coast of Cuba was prepared to co-operate with us if we were disposed to continue that line of policy which we had hitherto pursued (hear, hear). He could only express the earnest hope that the House would not countenance the proposition of the honorable member for Gateshead to depart from a policy which we had adopted from no sordid motives, and which we had maintained solely with a view to the rights of humanity and the promotion of Christian civilization (hear, hear). It was gratifying to him thus, on the threshold of public life, although occupying only a subordinate position, to be able to express on the part of her Majesty's government their firm determination not to give up in any respect that policy for which so many great men in this country had struggled, and which he hoped it would always be the pride of the country to maintain."

Thus it appears that the trick of stopping suspicious vessels bearing a foreign flag is not a new one, nor peculiarly an English one; that Mr. Cass himself, as Secretary of State, has reported three arrests, made by American ships, of vessels wearing the French flag on the coast of Africa, and has sent more vessels to do likewise, that is with the same instructions as those under which the three arrests were made.

Now, is there not something worse than childish in all this pretended sensitiveness about the American flag, and in the infinite bluster with which the organs of the Administration in and out of Congress have denied the right in any nation under any circumstances to question the genuineness of American bunting, while the Administration itself was secretly conceding all that was claimed, and giving to foreign statesmen more full and correct views of its policy than it vouchsafed to its own countrymen, or even to its own partisans?

We ask again, is there not in this conduct something worse than childish? Does it not convict the government of a deliberate attempt to get up a feeling against England, simply to secure appropriations for an increase of the army and navy, and with no serious intention to alter or modify the international relations of England and America in any way?

Until some further explanation is made than has yet transpired, it is impossible to ascribe the tone and temper of the State Department towards Great Britain, last spring, to any worthier motive.

What a state of things we have reached, when the whole country may be convulsed with false alarms, merely to compel the people to contribute more freely to the support of political jobbers and dependents; when Americans are treated by the President as Jews were treated in the middle ages by necessitous noblemen, and compelled, through their fears, to contribute, towards the indulgence of his extravagance, what could not be exacted of right!

BORDER METHODISM.

From The Northern Independent.

MR. EDITOR: Attention has recently been called to the publication of a series of articles, in the *Christian Advocate and Journal*, over the signature of George R. Crooks. The first and second article seemed to be of a general character; the last that we have read appears to be an attack on the author of "Pictures of Slavery." We do not propose to review the articles in *extenso*, or to defend J. D. Long, presuming that he is fully competent for the task of self-defence. But a remark or two we may notice.

The Doctor says: "It is not at all surprising that the statements of different witnesses are contradictory. Contrariety of impression may be caused by surveying the field from different points of view." That is undoubtedly correct. It unfortunately happens that, in this portion of the border, the anti-slavery men have not a single champion among the Divinity doctors. Perhaps, as Br. Grub said, "our divinity is not yet sick." But we think another reason may be assigned; but few of these redoubtable champions of conservatism have ever labored south of the State of Delaware, and hence have formed their judgment from hearsay evidence. But Long, Helper, McCarter and the writer have seen the monster in her lair—have seen the infant of three summers torn from its mother's arms and publicly sold, and so have personal knowledge of the facts they record; we will leave the public to decide whose stand-point is most eligible.

A reason may be assigned why these formidable doctors are not personally acquainted with the eastern shore of Maryland; the circuits are generally large, and salaries small; the latter seldom or never exceeding $500, the usual sum being $400 and $450. In the last article of G. R. Crooks, this language of Long is quoted and put in italics: "I have never known of more than one white minister of the Gospel who has performed religious service at the burial of the slave." He adds these remarks: "This is an astounding statement; the condition of the slave is bad enough, but Mr. Long has here given it greater aggravation."

The writer of this article has preached many funeral sermons in the South, but never saw religious service performed over the grave of the negro; but he has seen a poor slave, that died in Christian triumph, dragged nine miles, in a common cart and pine coffin, to be buried like a horse; and if Dr. Crooks will go to Snow Hill, the field of our ministerial labor the past year, we will show him the monumental marble, adorning the arched burial-ground attached to the Methodist Episcopal church of that place, and point him to a bleak, obscure sandbank, the place where the dead dust of the poor black is deposited. A minister of the Methodist Episcopal Church gravely informed the writer that he must not visit the blacks, or mingle with them, or he would unquestionably lose caste; and it was alleged as an offence that the writer condescended to eat with a colored wedding party, at a house where he had performed the ceremony.

The Doctor further says: "They (the border Methodists) assure us that they abide by the Discipline as it is." Every member of the Board of Stewards on Snow Hill circuit is a slaveholder. An ex-member of a Board of Stewards maintained that he did not know that there was anything in the Discipline on the subject of slavery. A local preacher and steward possessed for reference a Discipline 37 years old. An exhorter soothed his soul by saying that the condition of the Discipline could not be complied with; for "permitting the liberated slave to enjoy freedom" meant an elevation to all civil and political privileges. Another local preacher assumed that expediency was more imperative than Discipline. The writer was informed that reading the General Rules before the Society was quite novel in that section of country.

The Doctor says: "He (Long) affirms that there is no difference, in this regard, between our laity and the laity of the Church South, a statement that will fall strangely on the ears of many." It has passed into a proverb that truth is stranger than fiction; we believe that, strange as it may seem, it is nevertheless true. Will the Doctor, in his next communication, define the distinction between the laity of the Methodist Episcopal Church and the laity of the Methodist Episcopal Church South? Will he draw the line of demarkation? We have been unable

twenty thousand negroes instead of Chinese or Indians, upon the same terms. The July number of the *Journal des Economistes* contains an article on these projects which must prove a deathblow to them all. This article cannot have escaped the attention of Prince Napoleon, as it coincides with his well-known views and tendencies. Assuredly he will not suffer Algeria to be hampered with negroes, coolies or Indians, nor will his government form an alliance with speculative planters or freighters.

THE UNION AGAIN IN DANGER.

From The Albany Transcript.

"Our glorious Union," cradled amid the thunders of the Revolution, baptized in blood, reared by Washington and the immortal signers, watched over carefully by the "Union Safety Committee" of 1850, and "saved" regularly by every new Congress for several decades, is once more in danger! Agitation has broken out in a new spot, and that too where it might naturally be supposed that everything was sound to the core. Alas! such is the unstable nature of earthly hopes!

The trouble occurs this time in the New York (City) Free Academy. At the recent Commencement of that Institution, one of the youthful orators—a Mr. Ketchum, we believe—uttered some "incendiary" sentiments, in an oration, with reference to the slave-catching propensities of our rulers, which were heartily applauded. (The last clause is rather astonishing for the locality.) This school being under the superintendence of the Board of Education, at a meeting of that body, Wednesday evening last, Mr. Haskett, who is also Chairman of the Excise Commission of New York, offered the following patriotic resolution:

"Resolved, That this Board express its disapprobation of the conduct of the President and Faculty of the Free Academy, in permitting the delivery of orations, at the Academy of Music, containing sentiments and language calculated to excite sectional and political feelings, at a moment when the most profound tranquility should be preserved—language calculated to shock the refined feelings of a vast assembly, at a time when political asperities should be rebuked, and our halls of learning should breathe nothing but the 'Union of our country' 'now and forever.'"

Some of the members alleged that the Faculty were not responsible for the language used by the students; others that Prof. Barton alone was to blame. Dr. Webster, the Principal, is a member of the Board of Education, and, though present at the meeting, and a sympathizer with Mr. Haskett in politics, said nothing about it, although, as *The Tribune* says, he "looked very noxious." One virtuous member contended that the language was indecent, inasmuch as the word "harlot" was used; and another that "brothel" was also used. Some members suggested that the mini-ters sometimes had these words in their sermons, but this was not sufficient to satisfy Mr. Haskett's patriotism, and he accordingly indulged himself as follows:

"Mr. Haskett said that the gentleman had said that the President and Faculty had no control over the language of these boys. Why, every word was scanned; and when these words were pronounced, the fact was apparent that the President and Faculty knew every word. And when this exciting question of slavery was brought up, where was dignity then, the dignity of the whole country? What, applaud, applaud when the words three million of slaves were used! Was that the place to seek a public plaudit at the expense of education? Was it below the dignity of any man to stand up for his country in the hour of peril? And could any individual have risen at the time and said, 'I protest against the boy reciting his diploma!' Why, it was idle. The proper way was to strike at the fountain head, strike at the President and Faculty, let them come before this tribunal and account for this kind of language. Wasn't Kansas, slavery and all these things disturbing questions? Were they not, and why should a few Black Republicans——

"Mr. Cushing called Mr. H. to order for using terms that were offensive.

"Mr. H begged his pardon, and proceeded to say that he really did not suppose that the word of this idle boy would go over this vast Republic and shake it. It never could be shaken by all these political bounds; therefore, he hoped that this Board would set its foot upon any man or men who received their bread—their pittance of bread—from this Board, who should dare to speak such words."

It strikes us that, in the above report of his speech, Mr. Haskett slightly contradicts himself. In the first place, he intimates that when boys, educated at the expense of the city, stand before an immense audience, and are applauded for uttering anti-slavery sentiments, it is "an hour of peril" for the Union; in the next breath "he don't suppose that the word of this idle boy will go over this vast Republic and shake it." And if all the "political bounds together can't shake it," then what occasion is there for the Board to put its foot upon the men or men who receive their bread from this Board and who dare to speak such sentiments? The gist of his wishes amounts to just this: he desires to punish Mr. Ketchum by censuring him for sentiments that do not suit *his* sovereign taste, and that will not "shake the Republic," and also to secure a *prohibition* of such sentiments in future. This is peculiar toleration for a free country.

The "incendiary sentiments" are embraced in the following report by *The Tribune*:

"A dissertation, entitled 'Matter Progressive; Man Retrogressive,' gave Alexander A. Ketchum, son of Edgar Ketchum, Esq., an opportunity to say, among various bold and manly things, that the National Anthem was adapted to the nation of '76, but never to the 8,000,000 of slaves of '58; and it received the loudest applause."

This matter principally occupied the Board during its meeting, and finally it was referred to the Executive Committee on the Free Academy to report. Verily, verily, "what a great matter a little spark kindleth."

This Mr. Haskett will go to Congress yet some day. He is evidently "in training" for it. The Excise Commission and the Board of Education are too limited fields for the exercise of such patriotism as burns in his bosom. There his talents for saving the country will find an open and a congenial field. His eagle, cooped up so long in the narrow limits of New York City, can there spread himself to his heart's content. Let him be put upon the course by all means.

FOURTH OF JULY AMONG THE SLAVES.

From The Auburn (Georgia) Gazette.

Col. Scott permitted his negroes to hold a Fourth of July carnival, to which we had the pleasure of an invitation.

First, Big Nathan acting as Major-General, and Isham 1st lieutenant, they paraded fifty or sixty slaves, well-fed, bright-eyed, light-stepping negroes, and in double file marched them to a sumptuously-prepared dinner, fine enough for the palate of an English epicure. Big Nathan, a fine-looking man, with excellent sense, was called upon for a speech, and he responded in genuine African eloquence. It was decidedly patriotic, and every word came welling from the heart in the earnestness and fervency of an untaught, unrestrained and overfull nature. He was particularly and peculiarly alive to his obligation to Mr. and Mrs. Scott for their uniform kindness to himself and his "fellow servants"—to which sentiment there was a general response by all the gentlemen and ladies of color. The gentlemen bowed their heads, and the ladies made a "curtchy," while the young "ebons" jumped up and fell down, turning over upon the grass and batting their eyes at each other in silent approbation. The orator did not know much about politics, but he took a very bold position in favor of his master and the ladies of color, and the excellence of his own crop. He asserted that his own crop was so luxuriant and so like a forest that even at midday the lightning bugs had to make light before they could see how to get along, and that no man, not even an owl, could make headway without a torch. He thought there was no earthly hope of harvesting his crop of corn, unless the Colonel adopted the expedient of building a board shelter over his corn field; and as to making a potato-hill large enough to hold that esculent root, was a most ridiculous idea—the Alps and Andes were mounds insignificant in comparison to the demand. He further thought that his mater's plantation was the genuine land of "Beulah," and he was "exprised" that his master could think of "affording" it for sale. After dealing some heavy blows at Abolitionism, he concluded with some original poetry, amid the clatter of dishes and gabble of voices.

After dinner was over, Burrell, an invited guest, came forward at the solicitation of the crowd, and made a very sensible talk. We were pleased with his idea of slavery. He thought he was much "better off" than either the free negroes or the poor white people of the North. He was happier, had more and better things to eat, &c., &c.

Abraham succeeded him in pretty much the same style of Big Nathan.

All and in all, the occasion was one of rebuke to Abolitionism, and a practical comment upon Southern slavery, such as a whole book would fail to properly represent.

From The New Bedford Standard.

Now in what manner this occasion was one of rebuke to abolitionism we have not been able exactly to see. Big Nathan's arguments against the Abolitionists are not given, which is much to be regretted, as perhaps they were so cogent and unanswerable that they would have converted these fanatics from the error of their ways, and put a stop forever to the agitation on this subject. But that the occasion afforded an excellent practical comment on Southern slavery we readily agree. Those who imagine that the hostility of Northern men to slavery arises from the belief that the slaves are universally half-starved, beaten, over-worked, dispirited and joyless, are much mistaken. There are doubtless thousands of kind and indulgent masters, there is much gayety and light-heartedness among the slaves, yet cruelty and oppression are none the less the inseparable adjuncts of slavery, and a thoughtless content is no evidence that the condition of the slave is the best possible. So long as the negro is a slave, he is at the will of a master, who, however amiable his disposition may be, is liable to reverses of fortune or to death, and the happy condition of his property may be changed for one of extreme misery. The slave can never change his condition. He may be, like Big Nathan, a man of considerable sense, but he must always hoe corn and potatoes for another's benefit, and be a butt for his merriment with his "African eloquence," dealing blows at the Abolitionists, of whom he knows nothing except through their enemies. The slave has nothing to live for but the present day. Having no conception of a nobler existence, he is contented to dig and hoe, dance and sing, and this his masters consider as evidence that he occupies the sphere ordained for him by Providence. A being of large discourse, looking before and after, he is not, and in this he lacks the true attributes of man—those which raise him above the brutes; nor can he ever be one, until his mind is stimulated to do something for his own good and to raise himself to a better condition. The argument is just as good respecting one race as another. Suppose our Anglo-Saxon ancestors had been contended with their original barbarity and that nothing had occurred to raise them from it. Shall we say because they were contented with their condition, therefore it was best they should remain so? Were it better that the pious Pope who discovered "Angell" in those "Angli" who were exposed for sale in the Roman forum should not have sent missionaries to convert their barbarous countrymen? Should we commend the heathen who would burn the missionary who came among them to dispel their moral and intellectual darkness? Should we approve the conduct of a company of sots who should mock over their cups at those who were endeavoring to raise them from their degradation? By no means. We know that to elevate man we must first make him dissatisfied with his present condition. We must fill his mind with new ideas and new desires. The deeper his degradation, the more difficult will be the task. He will be very likely to turn upon his benefactors and revile them, begging to be left as he is. As in those who are rescued from drowning or freezing, the process of renovating life may be painful, but such is the law of nature in the moral as well as the physical world. But death is not better than life in either.

We pity the slave, then, who is contented that he can dance and sing, and who can be deceived into jibing at those who are laboring for his benefit. But we have no words to express our abhorrence for those who are striving to crush all the manhood out of him and to keep him in that condition, half brute and half human, where he shall bring to aid his toil some intelligence, and yet never know those aspirations which shall lead him some day to aspire to be free and a man.

REFORM IN RUSSIA.

Correspondence of La Nord.

St. Petersburg, June 30, 1858.

Some of the European journals, particularly those of Germany, have asserted that the Emperor has encountered a passive opposition in his efforts for the emancipation of the serfs; an opposition that proved that in most of the governments there were no committees of emancipation. These allegations are disproved by the facts. The following is a list of the governments which have already commenced the formation of committees and where the committees have made greater or less progress in their deliberations: Kovno, where there are 171,318 male serfs; Vilna, 197,862; Grodno, 197,118; St. Petersburg, 125,413; Nijni Novgorod, 341,191; Moscow, 306,803; Kiev, 511,544; Podolia, 472,553; Volhynia, 362,092; Samara, 108,251; Simbeersk, 212,889; Saratov, 322,098; Orel, 374,631; Tver, 362,277; Novgorod, 198,493; Kazan, 99,558; Riazan, 391,419; Kostroma, 295,143; Astrakhan, 6,211; Yekaterinoslav, 157,307; Tambov, 362,142; Poltava, 325,753; Kharkov, 223,140; Penza, 403,649; Pekov, 186,985; Yaroslav, 374,708; Mobeelev, 286,275; Vologda, 103,030; Vitebsk, 216,752; Taurida, 20,677; Kherson, 151,670; Minsk, 288,355; Tcherigov, 281,844; Smolensk, 378,038; Cossacks of the Don, 427,947. In all thirty-eight governments, containing 9,713,372 male serfs.

The Vienna correspondent of the London *Times* says:

"We learn from St. Petersburg that the social reforms in Russia are progressing surely, though slowly. Formerly the Grand Duke Constantine was strongly opposed to the plans of the Emperor, but his opinions have recently undergone a change. He appears to have acquired the conviction that the resources of Russia cannot be properly developed until her system of government is modified, and he now strongly urges his brother to abolish the 'Tschinn' (a nominal title of nobility or rank given to the military and civil authorities), which is one of the principal causes of the corruptibility for which Russian employés are so notorious. More attention is to be paid to the education of the people, and young men of talent are to be encouraged to pursue their studies at a Russian University. Until now Russia has produced but few scholars of note, and the cause of this dearth of *savans* is well known. The predecessors of Alexander II. were of opinion that much learning was not good for their subjects, and the authorities so managed matters that a few years ago there were not so many students at all the Russian Universities as there are in Prague, the capital of an Austrian province. Somewhat more liberty is now allowed to the press, and the Russian papers are about on a par with those published in France. 'The Czar,' says a correspondent of the Frankfort *Journal*, 'appears to be firmly resolved to make as great changes and improvements in the organization as in the administration of his vast empire.' As Prince Gorchakoff and his able coadjutor, M. de Tolstoi, maintain the traditional foreign policy of the Romanoff family, Russia has, with the assistance of France, succeeded in regaining nearly all the influence in the East which she lost two years ago."

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, AUGUST 7, 1858.

Correspondents will greatly oblige us by a careful observance of the following directions, viz.:

Letters enclosing matter for publication, or relating in any way to the editorial conduct of the paper, should be addressed, "*Editor of the Anti-Slavery Standard, 138 Nassau street, New York.*"

Letters enclosing subscriptions, or relating in any way to the business of the office, should be addressed, "*Publisher of the Anti-Slavery Standard, 138 Nassau street, New York.*"

THE FIRST OF AUGUST.

A quarter of a century has now elapsed since Britannia fulfilled her long and loudly-voiced boast and ordained that Britons should not only never be slaves themselves, but should cease making slaves of other people. On the night preceding the gift of freedom to eight hundred thousand slaves, Yankee skippers hoisted sail and weighed anchor, and scudded out of the West Indian ports, to be out of the way of the insurrection and murder which were to be the instant consequence of the restoration of their rights to the slaves. But when they looked out from the mast-head and saw no smoke ascending as a witness to Heaven, when they saw the rivers rolling their waters to the sea undyed in blood, when they heard no sound of lamentation and woe going up from the hearths and homes of the white men, and they ventured to steal back again to their former anchorage, they found that Peace and Innocency had presided over the birth-day of the Freedom of the Antilles, and that history had given the lie to the boding predictions of the prophets of ill. We do not know whether the Yankee skippers have learned the lesson which Philosophy teaches by such examples as these; but they are such as the world will lay to heart and profit by.

They are lessons full of comfort and encouragement to the Abolitionists. Thirty years ago the West India planters seemed to hold the slave-whip in as firm a grasp as those of South Carolina do now. Great interests of the Empire were bound up with theirs. They had their representation in Parliament, and their tangible weight in public affairs at home. They had bound down their slaves to the soil by as stringent fetters as those which Carolina and Alabama have heaped on the bodies and souls of the American bondmen. They persecuted those that stood in the stead of the Abolitionists, as Carolina and Alabama do men suspected of anti-slavery heresy, at this day. They exalted their horn and gloried in their shame, and they said it shall never be otherwise than it is now with us. Never was the cruelty of the slave system more rampant than then, nor all the mischiefs it engenders more manifest. Only the year before the Emancipation a serious insurrection took place in Jamaica, which was only put down at the cost of much money and many lives. All the mischiefs inherent in slavery were there in their full power, and were bursting forth as opportunity offered, and carrying ruin to whites and blacks.

But the Yankee skippers went their way, still believing that such a change could not take place without desperate confusions and wide-spread ruin. They can hardly believe anything else to this day, and from them and their like proceed the rumors which are paraded in the pro-slavery papers as authentic accounts of the workings of Emancipation. But nearly a generation has passed away from those islands of the sea. The child born that day has grown up to full manly estate. The man of adult years then is declining to the grave. Wars and rumors of wars have disturbed Europe and Asia, and seas of blood have been poured out in various quarrels. But the first note of battle or of bloodshed has to be heard from the British West Indies. Peace and Prosperity have brooded over and blessed them. Not a word is heard from those peaceful islands, a silence which most expressively muses the praise of the act which has made them what they are. Had there been but a riot such as attends every fireman's parade in this city and Philadelphia, into what an extravagance of horrors would it not have been contorted! The very silence of twenty-five years is the most eloquent answer that can be made to the lies of the enemy and the doubts of the unbelieving.

But besides the silence which proves the substantial success of the experiment, as far as the fitness of the emancipated slaves to provide for themselves without injury to their neighbors goes, there is positive testimony of its absolute success even in the particulars as to which the most general delusions or deceptions prevail. It is observable that all the stories which are spread over the country, generally by way of New Orleans and Charleston, refer almost exclusively to Jamaica. Now, Jamaica, though the most important of the British Sugar Islands, is by no means the only one. A score or more besides are sprinkled over those sunny seas;

"Which like to rich and various gems inlay
The unadorned bosom of the deep."

Slaves once tilled them all, and fanned the lordly masters while they slept and trembled when they waked. If Freedom has worked such mischief to Jamaica, why has it not visited Barbadoes, Antigua, Trinidad, St. Lucia and Grenada with equal ruin? The answer is to be found in the fact that the gross export of sugars from all the islands for the three years succeeding 1850 was greater than for the three years preceding 1838, when the qualified servitude of the apprenticeship was generally abandoned. The islands have been actually more prosperous, measured by the sugar, rum and molasses guage, under freedom than they were under slavery; and this, although the production of Jamaica was much reduced, and the monopoly of the mother country formerly enjoyed was virtually taken away in 1846. And the exception of Jamaica is rather apparent than real, as there is no denial that the inhabitants are self-supporting and perfectly contented with their condition. The only difficulty is that the laboring people prefer working for themselves, in their own way, to working for great proprietors, in their way.

The truth is, the ruin of the Jamaica planters runs back far behind the Emancipation. They were eaten out with extravagance and usury long years before that came about. The process of bankruptcy had been long going on, from absenteeism, thriftlessness and folly. Utter ruin would long ere this have overtaken them had they not been obliged to let go their hold on their slaves when they were. Even the Compensation was of no advantage to most of them, as it was intercepted by their hungry creditors before it could reach them. The Jamaica slaveholders seem to have been of the same genus as our South Carolina ones. They loved slavery for the power it gave them more than for the wealth it brought. They adhered to it desperately, passionately; and when compelled by irresistible power to let go their grasp, they seemed bent on making the change work as ill as possible, even though they were the greatest sufferers. Men are always more governed by their passions than by their interests, and the losing sight of this principle of human nature often leads to very erroneous schemes of politics, devised by men who deem themselves passing wise. But this class of men in Jamaica must be fast passing away, though the mischief they have worked will survive them long in the discordant interests they have fostered and hostile passions they have provoked.

This whole West India experience—for *experiment* it can be called no longer—is full to the brim of encouragement and instruction. It answers all objections as to the workings of Immediate Emancipation. It shows that Freedom is the only proper and possible preparation for Freedom; that all intermediate estates are merely vexatious and unprofitable; that men will not take a bloody revenge for the restoration of the rights they longed for. And it teaches us that the way in which the Abolitionists are walking is precisely the one that led England to that glorious result. It was the foolishness of preaching, the application of truth to the hearts of men, the dissemination of the knowledge of what slavery was and of the wrong and outrage it worked to the body and soul of man, and the plain exposition of the duty of those having the control of political and religious influences which they could rightfully use to direct them to the annihilation of this horror from the face of the globe, it was these means that created the moral *momentum* which detached this wickedness from the institutions of the British empire. It is very true that we have a much more difficult work to do than the British Abolitionists in their undertaking. The British nation had the power in their hands to abolish slavery in their dependencies, which we have not in our States. The Slave Interest, though a tangible one even in London, was a subordinate and a dwindling one. It was not, like ours, intertwined with the very essence of their political existence. It could be reached by legislation, instead of requiring revolution to touch it. A movement to abolish the Crown and the House of Lords would be more analogous to our enterprise than the British Anti-Slavery effort. Slavery is so entrenched in the very heart of our citadel that any attempt to dislodge and destroy it must destroy the citadel itself. Anything short of that only strengthens its position and multiplies the munitions of its warfare. The preservation of the strong hold implies and involves the recognition and sustentation of the banditti in possession as part of the rightful garrison.

Though we cannot see how our triumph is to be effected, we know that we are using the legitimate weapons to accomplish it, and in the right way. Out of the heart of man are the issues of life and death, and it is only by the conversion of the evil heart of unbelief that its issues can be changed from evil to good. All institutions, civil and ecclesiastical, represent the ideas which form the essence of existence. When the ideas which men hold that Slavery is something that does them good, or that does not hurt them, and that it is what they have nothing to do with, when these ideas are changed and they are made to feel that right action in this matter is vital to their honor, their virtue, their prosperity and their religion, the external forms which we call constitutions and laws will change in the twinkling of an eye. Thus it was with the English movement, thus it is with ours. The one, as well as the other, rests on faith in invincible principles and a Supreme directing Providence, guiding through apparent evil to substantial good. The seas on which we are to sail are more boisterous and hard to navigate than those through which our British precursors struggled to their design, but the compass that guides our course is the same; and if we still bear up and steer right onward, bating no jot of heart and hope, we shall be sure of reaching at last the same fortunate coast, peopled by free and happy men, whose deliverance from misery is in part due to our fidelity and perseverance unto the end.

THE CASE OF JUDGE CULVER.

Our readers are familiar with the name of the Hon. Erastus D. Culver, formerly a member of Congress from the Washington County District, and now Judge of the City Court of Brooklyn. He is an eloquent and fearless champion of Republicanism and Temperance, and as good an Abolitionist as a man *can* be who belongs to the Republican party and *seeks* to maintain a place in a pro-slavery Church. He lives in Brooklyn, E. D., and, until quite lately, was a member of the Baptist Church of which the Rev. Dr. Baker, late of Tennessee, is Pastor. His anti-slavery addresses in the social meetings of the Church, particularly his criticisms of one of the Pastor's pro-slavery sermons, were a great annoyance to his conservative brethren, who determined to excommunicate him if possible. At first, they thought it would be enough to arraign him for his "disorderly walk" in disturbing the Pastor's nerves and the feelings of the pro-slavery brethren by his allusions to slavery; but it was finally concluded to hunt up some dirty piece of scandal, and, without allowing him any opportunity to confront the witnesses, or made any fair defence, inflict upon him sentence of expulsion. This they accomplished in a way which clearly showed that their dishonesty and knavery were equal to their hatred of Abolitionism. The Judge asked for a mutual Council to review the case, but his request was denied. He then, in the exercise of his reserved rights as a Baptist, called an *ex parte* Council, composed of eminent ministers and laymen of the denomination, ex Governor Briggs of Massachusetts presiding. Upon a full review of all the facts in the case, this Council declared the conduct of the Church unwarrantable in the light of Scripture and Baptist usage, and recommended the Judge to the fellowship of any other Church to which he might choose to offer himself. This verdict, we believe, is fully sustained by the best portion of the Baptist denomination, and sanctioned by public opinion wherever the facts are known. The Judge has just published a final statement in the Brooklyn *Daily Times*, showing, by a plain narrative of facts, that *Abolitionism* and that alone was the moving cause of his expulsion. The scandal which formed the ostensible ground of the charge brought against him was shown before the Council to have been without any foundation in truth—a gratuitous and unprovoked slander; and the conduct of the Pastor and the Church warrants us in the conclusion that they knew it to be such.

It is a wonder to us that a man as enlightened as we know Judge Culver to be could ever stultify himself by becoming a member of such a "synagogue of Satan." We think that any anti-slavery man who joins such a Church *deserves* to be excommunicated and to have his character maligned by pro-slavery ministers and deacons. We hope that, after this experience, he will stand entirely aloof from Churches until he finds one of a *thoroughly* anti-slavery character—one that refuses not only to fellowship slavery, but even to stand in ecclesiastical relations with a Church that in any way sanctions the system.

☞ Daniel S. Whitney, now in Iowa, has been appointed a Lecturing and Collecting Agent of the American Anti-Slavery Society, and is hereby commended to all friends of the Anti-Slavery cause in the places he may visit between Iowa and Massachusetts. He is authorized to receive names and subscriptions for the National Anti-Slavery Standard and *The Liberator*.

ANNIVERSARY OF WEST INDIA EMANCIPATION.

CELEBRATION AT ABINGTON.

The Twenty-Fourth Anniversary of the Emancipation of the slaves in the British West Indies was celebrated by the Massachusetts Anti-Slavery Society on Saturday, July 31st, in the Island Grove, Abington. The weather was all that could be desired for such an occasion, and several thousand people were present, many coming in extra trains from Boston and Plymouth, and many others in their own vehicles from Abington and the neighboring towns. Desiring a brief respite from editorial labors, we left New York on Friday evening, by the Norwich and Worcester route, and arrived in Boston next morning just in time to join the company bound to the celebration from that city. In this company we found many warm personal friends, in whose society the ride to Abington, for such an object and through some of the most delightful of New England scenery, was pleasant indeed.

Island Grove has been so often described by our Boston Correspondent that we shall say nothing of its peculiar beauties, except that they seem to grow more attractive with the lapse of time.

The meeting was called to order by Rev. Samuel May, Jr., upon whose motion it was organized as follows:

President—Edmund Quincy of Dedham.

Vice-Presidents—Francis Jackson of Boston, Bourne Spooner of Plymouth, Wm. Ashby of Newburyport, Chas. L. Remond of Salem, Micah H. Pool of Abington, D. B. Morey of Malden, Caroline M. Severance of Roxbury, Richard Clap of Dorchester, Eleanor Hewitt of Hanson, Francis H. Drake of Leominster.

Secretaries—Chas. K. Whipple and J. M. W. Yerrinton.

Financial Committee—Robert F. Wallcut, Samuel May, Jr., Elbridge Sprague, Charles B. McIntire, Sarah P. Remond, Mrs. Charles L. Remond.

Mr. Quincy, on taking the chair, congratulated the meeting upon the auspicious circumstances under which it had gathered. It was a fit day on which to celebrate the emancipation of a million of slaves. He thought it fortunate that this day came so quick after the fourth of July, to take out of our mouths the taste of that Anniversary, so foul with national hypocrisy and falsehood.

Rev. Dexter S. King then offered prayer, after which the assembly united in singing the hymn—

"Praise to God, who ever reigns."

Mr. Garrison read, as peculiarly appropriate to the occasion, a portion of the 58th chapter of Isaiah.

Charles Lenox Remond made a brief and earnest address, after which was sung the hymn—

"Our grateful hearts with joy o'erflow."

The President then introduced the Rev. Henry Bleby, a Wesleyan Missionary from Barbadoes, who has resided in the West Indies for a period of 27 years, and who was an eye-witness of the scenes which preceded, accompanied and followed the great act of Emancipation. He spoke nearly two hours, confining himself almost exclusively to the narration of facts that had come under his own personal observation, and which showed, conclusively, that Emancipation, so far from proving a failure, as the slaveholders of this country so often and so confidently affirm, had been a great blessing not only to the enfranchised class, but to the whites. This speech we hope to be able to publish in full next week. It was listened to with the deepest interest by the large assembly, and, at its close, the band played "God save the Queen."

Mr. Garrison followed in a brief adddress, after which the meeting adjourned for dinner, which was eaten, picnic fashion, under the trees and by the side of the beautiful sheet of water which almost surrounds the grove.

In the afternoon the meeting was further addressed by Parker Pillsbury, E. H. Heywood (a new and most promising young champion of the cause, lately graduated at Brown University), Rev. Caleb Stetson of South Scituate, William Lloyd Garrison, and Rev. A. T. Foss of New Hampshire.

About 6 o'clock the meeting adjourned, the cars for Plymouth and Boston stopping near the Grove for those who were to return to their homes by rail. The memory of the occasion will long be cherished by those who were so fortunate as to share in its enjoyment, and we cannot doubt that it exerted a good influence in behalf of the cause, quickening the zeal of its friends, enlightening the indifferent, and softening the prejudices of some at least of its opponents.

CELEBRATION AT MILFORD.

On Monday there was another celebration at the Town Hall in Milford, commencing in the forenoon and closing in the evening. We were present during the morning and a part of the afternoon session. This celebration was planned by the people of the Hopedale Community, who constitute a very important fraction of the population of the town of Milford, and who are ever foremost in every good work. They evinced the catholicity of the anti-slavery movement by an earnest invitation to the clergy of that and some of the adjoining towns to join in the celebration. The invitation was accepted by the Rev. Mr. Woodbury, Pastor of the Congregational Church in Milford, the Rev. Mr. Johnson of the Universalist Church in the same place, and the Rev. Mr. Webster of the Congregational Church in Hopkinton, who all took their seats upon the platform as Vice-Presidents; the President being the Rev. Adin Ballou, long a faithful and devoted servant of the cause. Mr. Woodbury, in the first years of the anti-slavery enterprise, was its frequent and earnest champion, and noted chiefly for his unsparing denunciations of the pro-slavery ministry and Church. In 1838-9, however, he apostatized from the cause, going out through the door of "New Organization"; since which time, though professing still to be anti-slavery, he has been in active alliance with the pro-slavery members of his sect and opposed to the uncompromising friends of the slave. We were glad to see him present on this occasion, and hoped that he might give some evidence of regret, if not of repentance, for his past course; but it soon became manifest that his attendance was dictated by policy rather than principle. Among those who were advertised to speak on the occasion were the Rev. Henry Bleby, Missionary from Barbadoes, William Lloyd Garrison, Parker Pillsbury and E. H. Heywood. Mr. Woodbury was ready enough to hear Mr. Bleby, but *not* so willing to listen to those whom he had long treated as fanatics and infidels. The Committee of Arrangements, anxious to give Mr. Bleby the best possible opportunity to present his interesting narrative of the scenes and results of Emancipation, had agreed, after consulting with him, that he should speak in the afternoon, when the audience would probably be larger than in the morning. No sooner, however, was the meeting organized, than Mr. Woodbury made an effort to get Mr. Bleby at once upon the floor evidently for the purpose of excluding from it those champions of the cause who were likely to rebuke the recreancy of the Pulpit and the Church. If he had been successful in his project, he and his clerical associates and lay sympathizers would doubtless have retired from the meeting at the close of Mr. Bleby's narrative, and thus escaped any unpleasant allusions to their own sins against the cause, while gaining credit for attendance upon the celebration. But the trick was not successful. Mr. Bleby himself preferred to speak in the afternoon, and the audience readily acquiesced in this arrangement. The President then announced that the platform was free, and the fullest opportunity was given to Mr. Woodbury and his friends to speak if they desired to do so. Mr. Garrison being called upon, remarked that, rather than speak himself, he should prefer to listen to those whose voices were not often heard on such occasions; but this and other similar hints were lost upon Mr. Woodbury and his special friends, and the time of the forenoon session was occupied by Miss Anna Gardner of Nantucket, Oliver Johnson of New York and William Lloyd Garrison.

The house in the afternoon was quite full. The President announced that Mr. Bleby, who had expected to depart in the afternoon train for Boston, being pressed to remain till the close of the meeting, had consented to do so; and therefore it had been concluded that Mr. Heywood, who had been advertised to speak, and who *must* leave before the end of the present session, should speak first. To this no objection was made, and Mr. Heywood took the floor. He had spoken in a very eloquent manner some fifteen or twenty minutes, when, his criticisms of the Republican party and the pro-slavery Church becoming very distasteful to Mr. Woodbury, that gentleman rose to a point of order, viz., that the audience had assembled to hear Mr. Bleby, and it was an imposition for another speaker to be put in his place. "This," said Mr. Woodbury, "is not the entertainment to which we were invited." He proposed that Mr. Heywood should be gagged on the spot, and compelled, though one of the invited speakers, to go away without finishing his address! The proposition was so manifestly indecorous and absurd that it found little favor with the audience. From every side came the cry, "Heywood," "Heywood"—"go on," "go on," etc. Mr. Garrison explained the reasons why Mr. Heywood had been requested to speak first, reminded the audience that the call under which the meeting had assembled promised and required a free platform, and said if any persons were present who could not bear free speech, the door was open—they could retire! This remark was loudly cheered, and Mr. Heywood finished his eloquent and uncompromising address, unawed by this exhibition of clerical impertinence.

Mr. Bleby then took the platform and proceeded to give a thrilling narrative of the scenes which preceded, attended and followed the bestowal of freedom upon the 800,000 bondmen of the West Indies. He had not concluded his address when we were compelled to leave the meeting for the cars which were to convey us toward New York.

CELEBRATION AT NEW BEDFORD.

The colored people of Massachusetts had a celebration on Monday at New Bedford. Delegations were in attendance from Boston, Taunton, Salem, and other places, and several military companies joined in the festivities. William Wells Brown presided, and addresses were delivered by him, by Charles Lenox Remond, by Father Henson, W. C. Nell and others. Among the resolutions adopted were the following:

Whereas the recent decision of the Supreme Court of the United States in the Dred Scott case, by which that Court declares that we are not and cannot become, neither can the free colored citizens of any other State become, citizens of the United States, is in palpable violation of the 1st section of Article 4th of the Constitution of the United States, which expressly declares—The citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States;

Whereas we deem the doctrine so ably laid down by Justice Curtis, of Massachusetts, in dissenting from that of Chief Justice Taney and his associates, to be impregnable. 1st. That the free native-born citizens of each State are citizens of the United States. 2d. That as free colored persons born within some of the States are citizens of those States, such persons are also citizens of the United States. 3d. That every such citizen, residing in any State, has the right to sue and be sued in the Federal Courts as a citizen of that State in which he resides.

* * * * * * *

Resolved, That this reign of terror—this martyr age of colored Americans—demands of them a new baptism of energy for the present and of hope for the future. That we may bide our time—remembering that there is a divinity which will shape our ends, rough-hew them as the spirit of American pro-slavery will—for which we must gird ourselves, and expect accumulating and perplexing trials—and, above all, be determined to conquer—for, if but faithful, out of this nettle *danger* we shall yet pluck the flower *safety*.

Resolved, That we hold the Dred Scott decision to be no more worthy of respect and consideration than though it denied to all the citizens of this Commonwealth the privileges and immunities of citizens of the United States, and declared Massachusetts to be no longer a constituent member of the Union, but ought to be solemnly protested against and resisted to the last extremity by all the people of the State, as an intolerable act of usurpation and tyranny.

A proposition by Mr. Remond to appoint a committee to prepare an address to the slaves in the South, recommending them to rise in their might and majesty for their own freedom, was rejected by a small majority.

CELEBRATION AT POUGHKEEPSIE.

The colored people of the Counties on the Hudson had a celebration at Poughkeepsie on Monday, at which Frederick Douglass delivered an able address. The number in attendance is reported to have been very large, Mr. Douglass's reputation as a speaker proving a strong attraction.

CELEBRATION ON LONG ISLAND.

A portion of the colored people of this city and Brooklyn had a celebration on Monday, at Morris's Grove, near Jamaica. The rain interrupted the proceedings and made the attendance quite small.

FRENCH PROTESTANTISM DISGRACED.

The Rev. Dr. Monod, Pastor of a Protestant congregation in Paris, came to this country, some months since, to procure from the Evangelical Churches here pecuniary aid in behalf of the Protestant cause in France. At home, we believe, he had professed to be earnestly opposed to American slavery; and, if we are not mistaken, his name was conspicuously affixed to the Remonstrance against the system, not long since sent over from the Evangelical party in France to their brethren in the United States. In view of his professions, he might have been expected, during his stay in the country, to have given at least some evidence that a voyage across the sea had not worked a change in his feelings and principles, nor incapacitated him for repeating here, in the overshadowing presence of slavery, the rebukes which he had found it easy to utter at a distance. We believe, however, that, besides abstaining from any public manifestation of sympathy with the anti-slavery movement, he paid court chiefly to the fashionable and wealthy pro-slavery ministers of the chief American cities, whose influence he probably deemed indispensable to the success of his mission. How much money he took home as the reward of his guilty silence in relation to the great crime of which the American Churches are the bulwarks, we know not; but the following lines from his pen, in the *Archives du Christianisme* of June 12th, will show how expert he became, after a few lessons from our leading pro-slavery divines, in the logic by which the practical support of slavery is proved to be the fruit of an ardent love of freedom!

"It will be recollected that the [Tract] Society, at its meeting in 1857, had recommended to the Executive Committee to publish tracts 'on the moral duties which result from slavery, and also on the moral evils and vices which grow out of slavery.' Shortly afterwards the Committee set themselves to comply with this recommendation, and procured a tract on the duties of masters to their slaves. This tract, which is before us, does not contain a word that could reasonably offend anybody, and does not touch the principle of slavery, nor its political application. But such is the feverish susceptibility of Christians at the South that they would be roused as one man if the Society should publish the tract in question, and the whole South would withdraw their countenance, and thus the field of labor would be lessened one-half; that is to say, this magnificent Society, whose gigantic labors God has so abundantly blessed, would be almost annihilated. Before such an evil the Committee very properly paused, and referred the matter to the meeting of the Society. This was the only way to show their respect for the Society's decisions and to screen themselves from a heavy personal responsibility. The event proved that the Committee were not deceived in the course, at once Christian, honorable and prudent, which they took; for at the meeting of the Society in May last—one of the largest ever assembled, composed exclusively of members having the right to vote—a very large majority sanctioned their doings by adopting and approving the report and continuing the entire Committee in office. A small minority had, both beforehand and during the meeting, done their utmost to oppose them, and to appoint a new Committee who should, at all hazards, publish Tracts on slavery.

"In the gratifying result which has been reached, and for which we give thanks to God, no judgment on slavery itself is implied. If there had been, no one would have more ardently deplored it than ourself. The question was not, Is slavery compatible, or not, with the Gospel? nor, Is it the duty of Christians to oppose it as a great moral evil? But, Is it the duty of the Tract Society, *as such*, to treat the subject of slavery in its publications, at the risk of dismembering a Society which is, in the hand of God, one of the most powerful and blessed instruments for the propagation of the Gospel in the wide extent of the United States, and, consequently, one of the surest means also, though indirect, of promoting the abolition of slavery? This question we do not hesitate to answer as the Committee have done; just as we would oppose the publication by the Paris Religious Tract Society of controversial tracts against the Romish Church, though no one will suspect us of the least favorable tendency to the Church. As an individual, and under our own responsibility, we preserve full and entire liberty; but as a member of the Committee of the Paris Tract Society, our duty is to abstain. So in the case of the American Tract Society. Among the numerous and distinguished Christians who voted with the majority are many who yield to none in their opposition to slavery, who show it

THE RIGHT OF SEARCH IN ENGLAND.

In the House of Commons, on the 23d ult., Mr. Fortescue asked the government whether they intended to adhere to, or depart from, the policy of their predecessors, with respect to the right of visiting ships suspected of slave-trading, and asked what course they intended to pursue on that subject.

Mr. Fitzgerald replied that the matter was under the consideration of the government, but he could not be expected to state what course they would take under circumstances which had not yet occurred. He had, however, every hope and belief, from the language of the American government and the American Ambassador, that the matter would shortly arrive at a satisfactory conclusion.

Lord Palmerston considered this reply unsatisfactory. More information ought to be given. From what had been stated by the United States Minister, he concluded there had been some completed transaction. He therefore asked what pretension had been given up, or what right conceded?

Mr. Disraeli said there had been communications between the two governments respecting the alleged acts of British cruisers, and these communications are now in abeyance. During that abeyance, the government of the United States had made a friendly overture that Her Majesty's government should offer to the United States a plan for their own consideration, which should accomplish all the objects that both governments had in view, namely, to put down the slave trade, without producing misunderstandings. Her Majesty's government had accepted that offer, and they were now engaged in the consideration of a plan which they believed would satisfactorally accomplish all the objects that both parties desired.

POLITICS.

That valiant fire-eater, the Hon. Lawrence M. Keitt, of South Carolina, aspires to a seat in the U. S. Senate.

Mr. Forney, in his Westchester address, lately stated that Mr. Buchanan himself prepared a portion of the speech which James B. Clay delivered, on several occasions, in Pennsylvania, in the late Presidential campaign.

Francis P. Blair, Jr., member of the present Congress from the St. Louis (Mo.) District, and who was a candidate for reëlection, was defeated at the election on Monday last by about 600 majority.

The Washington correspondent of *The Times* says: "Mr. Buchanan also contributes editorially for *The Union*, but gets no salary. He wrote the first article against Douglas, and obtained the privilege of inserting it without the correction of the acting editor. This fact accounts for the severity of its tone."

Hon. Thaddeus Stevens, it is stated, is to be the Republican candidate for Congress from the Lancaster (Pa.) District. Thaddeus is capable of standing among the giants, and, if he gets to Washington, will make some of the fiery "shake in their shoes." The North wants more men of Mr. Stevens's calibre and metal in Congress.

The Cincinnati Gazette announces that the Hon. Thomas Corwin will be heard on the stump this fall in opposition to Lecomptonism, and in support of the Republican ticket. Mr. Corwin will also accept the nomination for Congress in his old District, should the Convention confer it on him with tolerable unanimity. The Convention is to be held on the 15th of August.

The Washington *Star*, in defending J. Glancy Jones from the attacks of one Gletz, whom it represents as a vile knave and blackguard, having said that he (Gletz) "is a person who owes his capacity for working political and personal mischief wholly to Mr. Jones himself," *The Republic* retorts: "No wonder he (Gletz) is a knave and a blackguard, if such has been his tutelage."

Mr. Lincoln, who expects to fill Mr. Douglas's seat in the Senate, having challenged his competitor to stump the State with him, after the Southern fashion, where each candidate addresses the people on the same day from the same rostrum, Mr. Douglas has consented so far as to meet his antagonist at one prominent point in each Congressional district in the State, except the Second and Fourth, where Mr. Lincoln has already had the last word.

We have alluded heretofore to the movement for bringing out Gerrit Smith as a candidate for Governor at the next election. The personal popularity of Mr. Smith, combined with the strength which he will have as the representative of Temperance and Anti-Slavery, may make his nomination a very serious matter for the Republicans. The Albany correspondent of *The Times* says:

"The Gerrit Smith movement, which, when first brought to the attention of the public by your correspondent, provoked only a derisive doubt, begins to be noticed as something of no little importance. Whatever may be the prevailing opinion now concerning the movement itself, or of Mr. Smith, matters little, since if he runs for Governor, as he doubtless will, he will come near exerting a controlling influence in the canvass, if he does not even forestall the result in the State, the same as the Birney organization for President did in 1844. The whole vote polled in this State last fall was in round numbers 440,000, which is not likely to be exceeded at the next contest. Had the opposition (Republicans and Americans) been united the Democrats would have been beaten by about 50,000. It is argued now that the opposition forces will be united in the next contest, and hence must succeed by something like 50,000 majority. I have heard no man of good judgment give to Mr. Smith less than 50,000 votes, which will mainly be drawn from the Republican ranks—the radical Abolitionists and the Prohibitionists. In such an event, what will avail the Republican and American alliance? Another question: In the event of a union taking place between the Republicans and Americans, will that union embrace all who voted with those parties last fall? Are there not some Americans, say one-fourth of them, who will refuse to be transferred, or who, on the dismissal of their own party, will go to the Democracy? And are there not some, not a small minority, of the Republicans, principally Germans, who will be repelled by the contact of Know-Nothingism, and will go over, or back rather, to the Democracy? And may not these two classes of voters be numbered by the thousand? At any rate, with Gerrit Smith in the field, prepared, as he is understood to be, to make a vigorous canvass, with the encouragements and discouragements consequent thereto, with the temper of the times highly favorable to the experiment of his running, is not the success of the united opposition—if they do unite—something less than a foregone conclusion?"

The political contest in Kentucky (between the Democrats and quasi Know-Nothings) is so close and doubtful that each party is afraid of defeat, though hopeful of victory. Vice-President Breckinridge, who, since his election has been quite taciturn upon political topics, has been constrained to come out in vindication of his party. He made a speech lately at Florence, in which he fully endorsed the Lecompton policy, English swindle and all, and made an earnest appeal to Southern prejudice in behalf of the Democracy. One passage in his address is thus reported:

"The Kansas question was but an episode. The course pursued by the Republican party, regarding Kansas, was but an incident in the policy of that party, which was now the overshadowing political power in the North. The purposes of that party were broader and deeper than a resistance to the Administration in Kansas betokened. Its policy was certainly to prevent the admission of any more slave States into the Union, and ultimately abolitionize all the States. That this was the policy of the party was inevitable from its antecedents. Logically, it could not be otherwise.

"Here the speaker gave a general review of the slavery question up to 1820—up to which time slave and free States had been admitted indiscriminately, and when intervention against slave States commenced. The Wilmot Proviso movement and the reaction that followed were rehearsed, and it was related how the anti-slavery sentiment of the North had been broadening, deepening and rushing in a more rapid current. The people of Kentucky, he thought, had not appreciated the scope and force of the anti-slavery movement. The Republican party was now the most powerful in the Union, unless the National Democracy were the stronger. No party but the Democrats could withstand it anywhere. It was an organization, strong, compact, earnest, resolute and hopeful; and darkly deceived were those who thought that it conceived its work to be confined to anti-Lecomptonism. Its aims were to keep out all new slave States in all latitudes, to obtain the preponderance in the General Government, and to use its power to abolish slavery everywhere. He would, to show the purposes, read from the speeches of the representative men of the party—men belonging to the body over which he had the honor to preside, and with whom it was his duty, as it was his pleasure, to cultivate kindly personal relations. He read from a fiery ultra speech of Senator Wilson, and then from one whom he styled a greater than Wilson—a man whose utterances were the principles of his party—Mr. Seward, of New York, who, in a grand speech made to the Senate on the 3d of March, 1858, said—[Here Mr. Breckinridge read that remarkable and famous paragraph, addressed especially to Southern Senators, affirming that free labor at last apprehended its mission, and was marching to conquest.] That's the programme, said Mr. Breckinridge. Along that line of march this party must be met and resisted. The Constitution was not even acknowledged as to the binding force of one of its plainest provisions, that concerning the return of fugitive slaves. Garrison was more honest than they, for he acknowledged that the Constitution was in his way. They grew more bold and enterprising in their aggressions every year. They were in the outer rim of the whirlpool, and were rapidly hastening to the rock, where Garrison stood, in the centre. They would pause at no obstacle, be appalled at no ruin. Already they had practically made waste paper of the Constitution. They were arraying one class of States against another class of States. And whenever the line was drawn across the nation, across which the affections and hopes of the people could not flow, the Union was like a girdled tree, doomed to speedy decay and death. Even now that venerable, august and pure tribunal, the balance-wheel of the mighty machinery of our government—the Supreme Court of the United States—was assailed with force and venom nearly unparalleled. A bill had been introduced into the Senate to reorganize this Court. And the threat that this reorganization should take place was not an idle one. Those who had undertaken the work were strong, rampant and confident, and unscrupulous."

For The Standard.

ACROSTIC.

TO W. L. GARRISON.

When future ages shall explore
Long circling eras gone before.
Good men and great shall stand sublime,
As stars along the vault of time;
Right then will speak, with trump of fame,
Rich praises of thy worthy name;
In that bright day, each ransomed slave
Shall see the hand outstretched to save;
Oh! then the world shall know the arm
No bribe could move, no threat alarm.

Rutland, Mass., July, 1858. J. E. E.

PERSONAL.

Hon. Rufus Choate is ill, and his physicians insist upon temporary abstinence from all labor as indispensable to his recovery.

Rev. Wm. H. Channing, for some years past the pastor of a Unitarian congregation in Liverpool, arrived in the Persia on Tuesday, and passed on to New England. He has come, we hear, only for a brief visit.

Miss Anne Warren Weston, of Weymouth, Mass., has returned from Europe after an absence of more than two years. Her numerous friends will be glad to learn that she is in good health, and that her devotion to the anti-slavery cause is in no degree abated.

M. Victor Considerant, the well-known apostle of the species of Socialism called Fourierism, who has made attempts to colonize on Fourierist principles in America, has returned to Europe, and announces the failure of all his plans. He, nevertheless, proposes to capitalists of Paris and London to establish a new Phalasterium in Texas, but freed from the ideas of Fourier.

The Rev. Dr. Tyng, of this city, preached the annual Commencement Sermon at Williams College on Sunday last. A correspondent of the *Evening Post* says:

"Instead of gratifying the audience by one of his extempore speeches, he read a long, learned and labored discussion of the prophecies of the Bible, as to the inauguration of the kingdom of Christ upon earth, altogether novel in its character, and somewhat remarkable in its views and conclusions. He held that God's will had never been dominant in any human government, but that they were all mere organizations of man's apostacy from God. God, in his authority, is banished from the earth. He spoke severely of the way in which Great Britain panders to Indian superstitions and America to slavery. Dr. Tyng found in the prophecies the ground of his hope and confidence. He interpreted them as predicting that four successful and universal monarchies were to rule the world, all unsubjected to God's will, the kingdoms of gold, silver, brass and iron. Finally, there would be a fifth universal kingdom—the real reign of God on earth. The former were the Babylonian, the Persian, the Grecian and the Roman. All these had passed. This is the stage of transition and chaos. Soon, and by a mighty and sudden revolution, the last kingdom will be ushered in. The time, he argued, was very near."

Theodore Parker addressed the Literary Societies of Union College at the annual Commencement last week. The correspondent of *The Times* says:

"His subject, in general, was the responsibility of the scholar. Colleges, he said, were founded, endowed and supported by the mass of citizens, though not more than one in a thousand enjoyed their advantages. Hence the enlarged obligation of the scholar to contribute to the sum of human knowledge and happiness. But so far from making, in this way, an adequate recompense, the history of the scholar showed that, in the Old World at least, he had always allied himself to the few who governed, as against the many who were governed and oppressed, because the former had control of the institutions of learning, and managed them according to their will. In this country, on the contrary, the scholar must ally himself with the people. Heretofore, the mere scholar had rarely appeared as the originator or supporter of great social or political reforms. These were the work of the common people—of men in whom scholastic education had not smothered the instincts. The great defect of modern college education was its comparative disregard of what was due to humanity. We developed the head and overlooked the heart. We should beware, therefore, of giving countenance to colleges in which the student was turned out as a nicely-polished and neatly-dovetailed piece of furniture, to be used as a receptacle for every musty old 'notion' rather than as a well-cultivated and flourishing tree, radiant with foliage and pointing to heaven. The world's greatest men were not drawn from the ranks of her scholars. Moses was but a runaway slave, and Christ and Socrates were self-taught and labored to make men think, not to elicit men's worship. When Massachusetts wanted a man to meet a crisis, she abandoned her scholar and made a Senator out of a shoemaker. So it has been the world over, and so it would continue to be as long as the scholar was not identified with the people, their interests, aspirations and happiness."

A LETTER FROM KANSAS.

To the Editor of The National Anti-Slavery Standard.

LAWRENCE, K. T., July 23, 1858.

It is already well known that public opinion has been considerably modified in regard to the character and purposes of Montgomery and his chosen band of adherents.

The people of Kansas, even those who are of a conservative cast, now generally believe that in all that Montgomery has done he has been impelled by an imperative sense of duty. He is a brave, heroic, determined man; and if he has failed to show acts of mercy, it was because the stern necessities of his position—the responsibility of which necessities must forever rest with the Missourians—forbade him.

The facts in brief are these: Two years ago or more, when it was the fashion of the Missourians to invade our territory, whenever they pleased, and whenever they thought anything political or personal was to be gained, the Borderers in the vicinity of Fort Scott came over the line for the purpose of *squatting* on claims with a view to preëmpt. They had no *bona fide* intention of settlement, as the law requires. They erected no house (merely driving a few stakes); they ploughed not the land—made no improvements whatever; did not live on the claims; in fact, performed no act which the law declares essential to entitle one to preëmption. They intended in a year or two to abandon their old homes in Missouri, at least for a little time, come over the line and preëmpt those claims which they had *staked out*, but to which they had not a particle of right.

In the meantime, as the country was fast settling up, *bona fide* inhabitants of the Territory, seeing these claims vacant, and knowing that no legal possession of them was ever acquired, settled upon them, and filed at the Land Office their certificates of intention to preëmpt, as they had a perfect right to do.

As soon as the Border Ruffians learned that their *pretended* claims had been disregarded, they began a regular system of persecution, which has continued for nearly two years, with circumstances of cruelty, of atrocity, of murder and high-handed ruffianism scarcely paralleled in any age of the world. The settlers bore these attacks and outrages with patience as long as they possibly could, especially when the ruffians were *backed up* by the SUPREME POWER OF THE NATION and resistance would have been construed into TREASON.

The evident and, in fact, *confessed* object of these villainous proceedings was to drive out the actual settlers, so that the ruffians might not meet with opposition in taking possession of the land. But there is a time when forbearance ceases to be virtue. The inhabitants, with Montgomery at their head, had come to the deliberate conclusion that they could expect no peace except that which *comes of fighting*. There must be a war of extermination, or something approximating to it, before they could hope for quiet homes for themselves and families.

Your readers, who are well acquainted with the history of Kansas, need not be told that Border Ruffians, in their present savage condition, are impervious to moral arguments. They have no respect for the preacher, none for the pleader against wrong. They have no sympathy for the victims of oppression—none whatever. But a good shot, a man who can kill half mile off at every fire, has a wonderful influence over them. They appreciate *his* arguments. They submit to *his* eloquence. Montgomery is a man of shrewdness, of intelligence. He knew very well that these cowardly villains on the border had taken advantage of the very strong desire which the Free State men generally, in this Territory, have for peace. They have been led to suppose heretofore that they could commit outrages and repeat them to an unlimited extent with impunity. So patient were our people for a long time, these ruffians had good reason to suppose that their patience would never end. But, in an unexpected moment and in an awful manner, they were disabused of their fatal delusion.

Herein you find the secret of Montgomery's operations; and if you take into consideration the history of the past, the repeated injuries which the Free State people have suffered, and their repeated attempts to redress them peacefully without success, you cannot do otherwise than justify his conduct in almost every particular.

He is soon to be brought before a court-martial under the laws of the Territory, and a rigid investigation is to be had of all the transactions with which he has been in any way connected. I predict that the result will triumphantly vindicate his conduct and prove that he was just the man for the occasion. Very truly yours,

C. H. B.

Our Philadelphia Correspondence.

PHILADELPHIA, August 2, 1858.

My letters have fallen off lately, owing, as you have doubtless surmised, to the heat of the weather. It is impossible for me to write with the mercury standing at 95 deg. Farenheit. With my brain in a state of semi-liquefaction, and my whole medullary system dissolving with the fervent heat, I am capable of no exertion beyond the requirements of mere routine duty. Works of supererogation, like that of a weekly letter to THE STANDARD, must wait the favor of a more convenient *season*. Not that I have anything to say against the weather, or that I am to be included for one moment in that army of croakers who are always deploring the present condition of the elements—for whom the weather is always too hot or too cold, too wet or too dry; or who, at least, fear it will be, "if it doesn't soon change." The man who has passed his fortieth year, and whose experience has not yet taught him to trust the skies, has been a dull scholar and has lived to very little purpose. All weather is good and every season, even in this versatile latitude of ours, is enjoyable. So my motto is literally, as well as metaphorically, *Carpe diem*.

But the season through which we are now passing needs no apology. Hot as it has been at times, it has thus far been a magnificent summer. Such glorious mornings (we get up at half-past four at our house)! such delicious breezes, laden with the sweetest odors and vocal with the songs of birds (we live in the country, you know)! and then such gorgeous sunsets and glorious evenings (we sit out on the veranda till near eleven)!—how could any one help enjoying such a season! Evenings and mornings like these are worth living for, and make mere existence a pleasure.

What if the thermometer has stood at 96 deg. "in a cool place"; and what if respiration and perspiration have been the only functions to which our corporeal systems have been adequate; have we not had our compensations? Have we not felt excused from duty, and been comforted with the idea that ours was a "*masterly* inactivity"? Have not our sympathizing friends advised us to "keep cool" and "take it easy," and have we not felt free to yield to their solicitations? Have we not been exonerated from letters to newspapers, and excused for awhile from the burdens of a business correspondence? And when, at high noon or under the slanting rays of five past meridian, when nature, even though disembarrassed of everything but linen and drillings, has been able to stand it no longer, have we not had the bath to fall back upon and save us from all fears of spontaneous combustion? And a bath at such times is a bath in the fullest and most oriental sense of that word! Not a hideous, hydropathic, hygienic duty, but a positive and most delectable luxury; a luxury, one of the few, that strengthens, not enervates—that imparts a temporary renovation to the whole corporeal system. These have been among the compensations of the season, and, added as they have been to its direct pleasures, they have made the summer thus far a most enjoyable one.

I fancy that along here somewhere some of your agricultural readers in this State will suggest the idea of *drought*, and speak apprehendingly of *grasshoppers*, both of which are now prevailing to an undesirable extent in Eastern Pennsylvania. But let these good friends comfort themselves with the assurance that this drought cannot last much longer; that it will work its own cure, as these hot dry "spells" always do in this latitude, and that unmistakable signs even now indicate the near approach of copious and refreshing showers. In all probability before this letter shall have had time to come back to Pennsylvania, our farmers will have lost all apprehensions from either drought or the grasshopper plague which the drought has engendered, both having been terminated by the impending rains which are waiting to descend upon us. But what if they should be protracted for awhile longer, and our remaining crops be curtailed of their hoped-for abundance? Can we not well afford it? Are not our barns full from the redundant harvest of last year and the bounteous profusion of this? Has not Supply, after a race of more than five years, at last overtaken Demand, and—this being the case—will not the farmer gain in price and diminished trouble what he may lose in quality?

Thus far, however, the season has been an abundant as well as a delightful one, and there is no ground for any other feeling than that of confiding and abiding gratitude. The earth has yielded its increase bounteously, and the labors of the husbandman have been crowned with success.

I am reminded here of a good Lutheran minister whom I used to hear when I was a boy, who, having occasion to preach a harvest-home sermon, went into an enumeration of the blessings which called for our gratitude that was rather more statistical than elegant. "We have had wheat," he said, "in great plenty, and rye, and oats, and y, and clover, and timothy, *a-n-d* (with an upward and unctuous inflection of his voice) *orchard grass*." The good man seemed to feel that the culmination of his period was not quite rhetorical, and tried to amend the defect—as orators sometimes will—by extra rotundity and grace of utterance. That he was not quite unsuccessful may be inferred from the fact that his enumeration is still fresh in the memory of some who heard him. I have a lively sympathy with the feelings of the good Mr. K. on that pastoral occasion, and, you see, can't resist quoting him in this conjunction. Your flock in Pennsylvania, Mr. Editor, has the same cause for thankfulness that his had—from the wheat and rye even to the "orchard grass."

What I have said of the agricultural fields and physical elements of Pennsylvania is true also of her moral soil and anti-slavery atmosphere. On the whole we are getting on in a way that is quite encouraging. Harvest time has not yet come, but good seed has been sown, which has taken root, and sprung up, and is blossoming with the promise of a remunerating yield. A large portion of our field has never been cultivated; but wherever the ground has been broken, and duly tilled, there the heart of the laborer is cheered with the verdant promise of a goodly harvest. A drought has lately prevailed, as is always the case at this season of the year, from sympathy with the physical elements, and the grasshoppers of politics are threatening to consume every green thing; but these latter are not yet fully fledged, and the fertilizing showers of early autumn, which are already visible in the horizon, will be here in time, we trust, to arrest their devastations. Active anti-slavery operations are usually suspended in this State from the middle of June till the latter part of August. During most of that time the town people are in the country, and the country people are in the fields; little or nothing can be done, therefore, in the way of public meetings. But as the weather becomes cool and autumn approaches, we renew the contest with fresh interest and increased vigor. The campaign is formally opened by the holding of the annual meeting of the State Society—an event which usually occurs early in the month of October. It is contemplated this year, though not yet agreed upon, to hold it some time during the first week of that month. As for the *place* of holding it, that is a point about which there is some question. West Chester had been thought of, and on some accounts is deemed preferable to any other, but we have been invited by Progressive Friends to come to Longwood, and there is a strong inclination in our Committee to accept the offer. It is a long time since we met in that neighborhood, and the memory of the large and interesting gatherings we used to assemble there makes the prospect of once more repeating them a very pleasant one. We are desirous that our next meeting should be a solid and substantial one, and we know of no place where the circumstances would be more favorable to our wishes than the ground consecrated to Freedom by the veteran Abolitionists of Old Kennet.

Whatever place may be decided upon, however, whether Longwood or West Chester, we shall expect to see you, Mr. Editor, in the category o peakers. Samuel Aaron has been telling me that he means to be there, and William Lloyd Garrison, who, much against his will, disappointed us last year and year before, will be sure to be with us. Other good speakers, men and women, from this State and elsewhere, will be present, and the meeting will not lack attractions in this respect, nor be deficient in interest, I trust, in any other. So let our friends be getting ready to attend it.

The cauldron of politics is beginning to boil, and we have the prospect of an exciting canvass for new members of Congress. But few nominations have as yet been made, but the prevailing impression is that a pretty clean sweep will be made of the Lecomptonites. Tom Florence and John Glancy Jones, who represent, the one a debased and the other an unenlightened constituency, may possibly be returned to their seats; but that there will be more than two or three Lecomptonite members reëlected is by no means probable. Some are sanguine enough to think there will not be one. I am not of that number, however. Pennsylvania would not be Pennsylvania if she had not at least a brace of dirty doughfaces in her Congressional delegation. Indeed, I shall congratulate myself, as one of her sons, when the number shall be reduced to that figure.

John Hickman, the Douglas-Democratic member from Chester, is now stumping his district for a reëlection, and the probability is that he will be returned by a large majority. He challenges his opponents to a public discussion of the points of difference between them, but, with "the better part of valor," they decline. E. Joy Morris will undoubtedly be returned from the IId District of this city. He voted right on the "English" Bill, and is an American Republican. William Millward, a man of the same politics, though not of the same brains or breeding, will probably be the nominee of the Opposition from the IVth District, now represented by Henry M. Phillips. Who will be the candidates for the IIId and Vth, the remaining city districts, has not yet been determined. John M. Reed, the Republican candidate for Judge of the Supreme Court, can hardly fail of being elected. Besides being on the popular side—for Republicanism, to the extent of anti-Lecomptonism, is popular even in Pennsylvania—he is a man highly esteemed by all classes for his professional abibility and his personal and political probity. He it was who, aided by Arthur Jackson and Thaddeus Stevens, defended Hanway and Lewis so ably in the Treason trials.

But of Pennsylvania politics and other matters within my purview more anon. M.

THE TWENTY-FIFTH

NATIONAL ANTI-SLAVERY SUBSCRIPTION ANNIVERSARY.

THE undersigned, who have, for so many years, done what they could to promote the ANTI-SLAVERY CAUSE, financially and otherwise, through the medium of the AMERICAN ANTI-SLAVERY SOCIETY, will, as usual, hold their (twenty-fifth) Anniversary at the close of the year, with the same purpose of still further strengthening the beneficial influences of that Society, moral, religious and political, for the extinction of slavery.

At the beginning, before the principles of the cause were understood, we could not, with the slightest hope of success, ask of the public, whose affair it is no less than our own, direct contributions of money. We therefore devised an Annual Bazaar for the sale of contributions of articles; and it afforded an opportunity of great usefulness, both financial and social, to the cause.

But the changed state of the public mind now suggests greater directness in the method and increase in the usefulness of this anniversary; and we propose, this year, to give our usual sums and take up our accustomed collections by direct cash subscription; and we entreat the friends, both at home and abroad, who have been wont to coöperate with us, to do the same, nothing doubting the result will much exceed the sum ($3,000) raised last year.

To our Southern friends we present this prospect with increased hope of their coöperation in consequence. For, as none better than they know what slavery and the daily increasing risks of its tenure are, so none have a deeper concern in seeking the most effectual means of putting an end to this common sin and suffering of our native land.

The money we have annually raised has been hitherto employed to sustain the NATIONAL ANTI-SLAVERY STANDARD, the organ of the American Anti-Slavery Society. But, following the recent indication of the Executive Committee, in making individual efforts to place that paper on a self-supporting subscription basis, we shall enable them to devote the result of our *joint* financial effort to sustain eloquent and faithful lecturers, now so much needed, and in far greater numbers than heretofore.

By this plan we may accomplish double the amount of service to our cause, and thus furnish its friends and our own with a two-fold motive to continue and increase their contributions.

No words from us at this late day are needed to stimulate a *prudent* generosity by description of all the means that go to change the mind and the heart of a great nation on the central question of its policy; or to kindle a *sublime* one by commendation of a cause identified with every thought that is ennobling and holy, with every hope that is august and magnificent, with every memory that is precious and sainted, with every idea that is consoling and beautiful, with every effort that is enlightening and beneficent, with every association that history, or poetry, or patriotism, or philanthropy, or Christianity, or life or death, have sanctified and blessed.

We cordially and respectfully invite the members and friends of the American Anti-Slavery Society, *the world over*, to meet with us at the close of the year (time and place named hereafter), to receive our subscriptions, our good wishes and our thanks; and to unite with us on an occasion which, as the end of one quarter of a century of labours and the beginning of another, will be of no ordinary commemorative interest and prospective significance to THE CAUSE.

MARIA WESTON CHAPMAN,	LYDIA D. PARKER,
MARY MAY,	ELIZA F. EDDY,
LOUISA LORING,	ABBY FRANCIS,
ELIZA LEE FOLLEN,	SARAH RUSSELL MAY,
L. MARIA CHILD,	ABBY KELLEY FOSTER,
HENRIETTA SARGENT,	SARAH H. SOUTHWICK,
ANNE WARREN WESTON,	EVELINA A. S. SMITH,
MARY GRAY CHAPMAN,	ANN REBECCA BRAMHALL,
HELEN ELIZA GARRISON,	AUGUSTA G. KING,
SARAH SHAW RUSSELL,	ELIZABETH VON ARMIN,
FRANCES MARY ROBBINS,	ANNA SHAW GREENE,
CAROLINE WESTON,	ELIZA H. APTHORP,
MARY WILLEY,	MATTIE GRIFFITH,
SARAH BLAKE SHAW,	MARY ELIZABETH SARGENT,
SUSAN C. CABOT,	ANNE LANGDON ALGER.

PENNSYLVANIA ANTI-SLAVERY FAIR.

THE Committee call upon their fellow-laborers for efforts for the Twenty-third Annual Fair, to be held in Philadelphia in December next.

To those who have long labored in this department of Anti-Slavery work there is not need to speak of its value and efficiency. To others we would say, give us your services for the slave's sake and for the sake of your own moral natures. Enlist with us in laboring for the emancipation of one-seventh of your own countrymen from a tyranny which European despots no longer tolerate.

Let there be a genuine "Revival" of faith in the Right and of works of justice and mercy, blessing him that gives and him that receives.

The products of the manufacturer and of the farmer, with the works of skill and taste, will be appropriate offerings to the cause.

There is need that the next Fair should surpass all previous ones in pecuniary results; for the times demand that the trumpet-call of the Abolitionists should sound louder and louder above the din of the political arena and the controversies of ecclesiastical organizations.

SARAH PUGH,	ANNA M. HOPPER,
HARRIET D. PURVIS,	MARY GREW,
LUCRETIA MOTT,	MARGARET J. BURLEIGH,
LYDIA GILLINGHAM,	ELIZABETH GAY,
SARAH A. MCKIM,	ROSANNA THOMPSON,
MARIA M. DAVIS,	MARIA CONKLIN,
CLEMENTINE R. JOHN,	SARAH PEIRCE,
MARGARET A. GRISCOM,	MARTHA KIMBER,
ANNA SHOEMAKER,	MARY SHAW,
ABBY KIMBER,	JANETTE JACKSON,
SARAH L. CHILD,	RACHEL WILSON,
EVELINE SUPPLEE,	MARIAN JANE MITCHELL,
MARTHA A. GALVIN,	CAROLINE WISE,
REBECCA PLUMLY,	EMILY W. TAYLOR,
ELIZABETH CARMAN,	REBECCA S. HART,
MARY A. HALL,	LYDIA WHITE,
EMMA PARKER,	ELIZABETH MAGEE,
ELIZABETH M. DAVIS,	ELIZABETH J. LEWIS,
SARAH KENDERDINE,	MARGARETTA FORTEN,
SUSAN W. SHAW,	HANNAH L. STICKNEY,
HULDAH JUSTICE,	MARY T. STICKNEY,
MARTHA CARMAN,	GULIELMA M. JONES.

THE *Chester County Times* (West Chester, Pa.) is to be edited hereafter by Mr. ELIAB W. CAPRON, a man of ability, tact and considerable editorial experience. Though not an Abolitionist of our sort, he is an intelligent hater of slavery, and his devotion to liberal ideas induces us to believe that *The Times* will be much improved by his connection therewith. Under what party constraint he may be placed, in his new position, we do not know; but if he is at liberty to conduct the paper in accordance with his own tastes and principles, he can hardly fail to make it worthy of a liberal patronage.

A NEGRO AMONG THE PEERS.—English papers by the last arrival say that, lately, the unusual spectacle was presented of a negro of the darkest hue sitting in the portion of the House of Commons allotted to the Peerr. It proved to be the King of Bowny, on the West Coast of Africa—a potentate of great enlightenment, who is studying English institutions with a view to introducing them into his own dominions.

WILLIAM WELLS BROWN, who is advertised to deliver an address at Christiana, Chester Co., Pa., to-day (Saturday), expects to remain in that region a week or more. He will be glad to avail himself of any opportunity that may be offered to read his Anti-Slavery Dramas before Chester County Lyceums.

GEORGE THOMPSON.—The English journals announce the recent arrival from India of this eloquent champion of the Anti-Slavery cause, after an absence of three years. He is, we are pained to learn, in feeble health, having narrowly escaped dying on the homeward voyage.

Summary.

HOOPS.—The Bangor (Me.) *Whig* says the Penobscot Indians are now doing a smashing business in manufacturing hoops for ladies' dresses out of basket stuff. The red ladies have also adopted the fashion in the greatest amplitude.

A STARTLING QUESTION.—We find in the Charleston *Mercury* the following recorded as the thirteenth regular toast at the 5th of July celebration at Waterboro', S. C.:

"'*The Free States.*'—They have violated the Federal compact in manumitting our slaves within their borders; why should we not retaliate by confiscating the property of their citizens when found within our borders?"

WHO MAY GO TO NAPLES.—A gentleman from Boston, who is travelling in Europe, purposed visiting Naples, but was informed by those in authority that, his name appearing as one of the subscribers for the canzon presented to Sardinia from the citizens of Boston, he could not be permitted to "see Naples and die" in ecstacy of delight, as other strangers have been reported to do. All the gentleman's explanations and remonstrances were unavailing, and he was forced to go another way.

OLD GARRETS.—There is no "institution" among us that more needs to be investigated than *old garrets*. The records of the town of Westfield during the Revolutionary War, supposed to have been irrecoverably lost, were lately found in a garret in that town. Every year or two we hear of valuable documents thus "accidentally" rescued from dust and destruction. Suppose the Commonwealth should establish a Commission on Garrets. There is no telling what treasures might be unearthed.—*Watchman and Reflector*.

THE FAT MEN ON PARADE.—The Falstaff Brigade at Mansfield, Ohio, on the 5th, numbered forty. The lightest man weighed 200; the officers weighed as follows:

Names.	*Residences.*	*Age.*	*Weight.*
Captain.—J. Erminger,	Mansfield,	48	248
1st Lt.—Dr. Chandler,	do	42	290
2d Lt.—R. Carter,	Springfield,	71	237
3d Lt.—John Finney,	Madison	57	252
O. S.—John Crall,	do	37	250
Surgeon—Dr. Mitchell,	Mansfield,	50	335

EMANCIPATION.—In the Probate Court, in Cincinnati, on Saturday morning, F. M. E. Faulkner emancipated three slaves who owed him labor and service for life in the State of Tennessee. One was a negro woman, aged about thirty-six years, purchased by Mr. Faulkner at public auction in 1854; the others were her daughter and son, aged respectively five and two years. Mr. F. is a gentleman of high respectability, residing in Tennessee, and filled the position, some time since, of Alderman in the city of Memphis.

A TEXT FOR THE BLOOMERS.—Miss Harriet N. Austin, who edits a dress-reform paper at Glen Haven, N. Y., has discovered that the account of the first attempt at dressmaking in the Bible should be translated, "They made for themselves breeches of fig leaves." And she adds:

"It is natural to suppose they would have made garments of that form rather than aprons. And probably the breeches were made something alike for both. So ours is the conservative dress, and we must fasten upon the advocates of long skirts the charge of innovation."

EFFECT OF TOBACCO ON THE MOUTH.—Both smoking and chewing produce marked alterations in the most expressive features of the face. The lips are closed by a circular muscle, which completely surrounds them and forms their pulpy fulness. Now every muscle of the body is developed in precise ratio with its use, as most young men know—they endeavor to develop and increase their muscle in the gymnasium. In spitting and holding the cigar in the mouth this muscle is in constant use; hence the coarse appearance and irregular development of the lips, when compared to the rest of the features, in chewers and smokers. The eye loses its natural fire, and becomes dull and lurid; it is unspeculative and unappreciative; it answers not before the world; its owner gazes vacantly, and often repels conversation by his stupidity.—*Scalpel*.

UNCLE TOM IN ITALY.—The *Western Watchman* says "Uncle Tom's Cabin" has been a privileged publication in Italy, the Pope not having put it in the "Index Expurgatorius." According to the *Watchman*, a translation of the book has appeared in Italy, which, by a slight change, makes the book teach the latest dictum of Popery in the most approved style. The piety of Uncle Tom is described as of the genuine Catholic stamp. His offence, the cause of all his sufferings, is represented to be his firm adherence to the doctrine of the Immaculate Conception, for which he was willing to die, under all the tortures of Legree's lash! It is quite probable that the imaginary old negro will soon be canonized, and become as real a saint as any one in the calendar!

QUEEN VICTORIA ACCEPTING A MECHANIC'S HOSPITALITY.—The English papers state that Queen Victoria has accepted the offer of Woodsey House, the residence of the Mayor of Leeds (Mr. P. Fairbairn), on her visit to that town in August next.

Mr. Fairbairn is a manufacturer of machinery for woollen mills, a mechanic in fact; and this is probably the first time in the history of England that a reigning sovereign has accepted the hospitalities of any but nobles. It is a notable proof of the growing consideration for the middle classes and the drawing together of monarchy and the people, and forms a point for history in a long line of events of which the gorgeous progress of Elizabeth to the Castle of Kenilworth forms the other extreme of feudal grandeur and popular abasement.

SUNDAY LAW IN CALIFORNIA.—The Supreme Court has declared the Sunday law to be unconstitutional. The law prohibited the opening of business houses and the sale, and exposure for sale, of goods. The Court decided the act to be unconstitutional for two reasons: The first is that it discriminates in favor of Christianity, against Judaism and other forms of faith, under which Sunday is not a sacred day. The Constitution of the State provides that "the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed in this State." The Court hold that to prohibit the transaction of business on the Christian Sabbath is to give a slight to the Jewish Sabbath, which the framers of the Constitution never intended to permit. The second reason is that the act interferes with the right of acquiring property, which is held sacred under the Constitution.—*Cor. Tribune*.

THE SIGNERS OF THE DECLARATION OF INDEPENDENCE.—In the last volume of Randall's Life of Jefferson, the following anecdote is given, as related by Mr. Jefferson: "While the question of Independence was before Congress, it had its meetings near a livery stable. Its members wore short breeches and silk stockings, and with handkerchief in hand they were diligently employed in lashing the flies from their legs. So very vexatious was this annoyance, and to so great an impatience did it arouse the sufferers, that it hastened, if it did not aid in inducing, them to promptly affix their signatures to the great document which gave birth to an empire republic. The anecdote I had from Mr. Jefferson, at Monticello, who seemed to enjoy it very much, as well as to give credit to the influence of the flies. He told it with very much glee, and seemed to retain a vivid recollection of the severity of an attack, from which the only relief was signing the paper and flying from the scene."

SAN FRANCISCO, July 5, 1858.—The summary of news which has absorbed public attention here during the last fortnight may be expressed in two words—"Fraser River." Everything else sinks into insignificance in comparison with it. To describe the excitement, or to convey a full idea of it, is impossible. Your stick-in-the-mud population on the Atlantic is incapable of becoming agitated, or of understanding the extent to which we are excited. Everybody knows what a ferment was caused throughout the Union in 1849 by the emigration to California. Multiply that excitement by ten, and you may form an appropriate conception of the present ferment here. There were then 4,000,000 adult white men in the Union, of whom 100,000, or one in 40, left for California during the year. On the 1st of April, there were 150,000 adult white men in this State;

Miscellaneous Department.

For The Standard.

A LEGEND OF JESUS.

The legend here versified may be found in Miss Martineau's "Eastern Life."

Hor was the day and dusty was the road,
When from Jerusalem, with footsteps slow,
Jesus, with two of his disciples, went
Over the way that leads toward Jericho.

Then walked, as he was ever wont to do,
The ardent Peter by the Teacher's side;
And as they trod the path to Olivet,
A horse-shoe, lying in the dust, they spied.

The Teacher bade him take it from the ground,
Where half-concealed beneath the dust it lay;
Too proud was Peter for a thing so small
To stoop, and careless of it went his way.

Then Jesus raised it; and when they were come
Into the village, he the horse-shoe sold
For cherries, which, as Eastern men yet do,
He carried in his garment's bosom-fold.

Now o'er the mountain-ridge the pathway led,
'Twixt heated rocks that blinded by their glare,
Over rough stones that strewed the narrow way,
While clouds of dust filled all the burning air.

And now the eager Peter slower moved,
Weary and fainting with the fearful heat;
Then silently, as in advance he walked,
The Teacher dropped the cherries at his feet.

Gladly did Peter take them, one by one,
Till all were gone: then Jesus turned his head
Toward his disciple, and with earnest look
He gazed upon him, and then, smiling, said:

"Who will not stoop to things that seem but small,
Thinking that they to him no aid can lend,
But passes heedless and disdainful by,
To many smaller things will have to bend."

MRS. MARCET.

As the instructress of an elder generation, Mrs. Marcet may have long dropped out of the view of the busiest part of society as it now exists; but it is not fitting that she should go to her grave without some grateful notice. The intimation of her death, in her 90th year, reminds us of more than her own good services to society—it reminds us of the progress that society has made since she began to work for it; and at a dark season like the present, when men are everywhere feeling after an organic state of political and social life, it is cheering and animating to note the advance made in other departments—in science on the one hand, and education on the other—towards something better than the loose, uncritical state they were in when our aged friend (for she was the friend of the entire elder generation) began her labors for the promotion of intelligence in the middle classes of England.

It seems wonderful that our instructress, who seemed always so up to the time and so like ourselves, should actually have been born in the year when Ganganelli was made Pope, and when Hyder Alee was ravaging the Carnatic, and Paoli flying from Corsica, and Wilkes's Middlesex election was convulsing parliament and the people at home; but so it was. She was born in 1769; and she was thus a witness to the whole course of existence of the American republic. She might very well remember the Declaration of Independence and the birth of political economy, in the form of Adam Smith's work, at the same date, she being seven years old at the time; and greatly astonished might she and her friends have been if they could have foreknown that before her death her works would be text-books in many hundreds of schools, and her pupils be tens of thousands of young republicans, learning from her the principles of political economy in a state peopled by nearly thirty millions of inhabitants. Her alert and eager mind was always picking up knowledge, and entertaining itself with the interests of scientific society, long years before she thought of imparting her amusements to the public. Ancient as her earliest works now appear to the oldest of us, they were not produced early in life. She was, we believe, between forty and fifty when she began to write for the public. Dr. Marcet's high repute as a physician and a chemist placed her in the midst of scientific and literary society; while a constitutional restlessness which always troubled her existence, and became at last an insuperable malady, indicated the employment from which she derived the greatest solace and relief the case admitted of. It was under her husband's counsel and guidance that she applied herself to authorship; and he witnessed her first successes before his death in 1822.

On the death of her father—Mr. Haldimand, an opulent merchant, Swiss by birth, but settled in London, who left a considerable fortune to his only daughter—Dr. Marcet relinquished his appointment at Guy's Hospital, and the medical profession altogether, and devoted himself exclusively to experimental chemistry. His wife's "Conversations on Chemistry" presently opened an entirely fresh region of ideas to the minds of the rising generation of that day, to whom the very nature of chemical science was a revelation. We may smile now at the sort of science offered by that book—the dogmas, the hypotheses, the glib way of accounting for everything by terms which are a mere name for ignorance; but it was a valuable book in its day, and there was nobody else to give it to us. Mrs. Marcet never made any false pretensions. She never overrated her own books, nor, consciously, her own knowledge. She sought information from learned persons, believed she understood what she was told, and generally did so; wrote down in a clear, cheerful, serviceable style what she had to tell; submitted it to criticism, accepted criticism gayly, and always protested against being ranked with authors of original quality, whether discoverers in science or thinkers in literature. She simply desired to be useful; and she was eminently so.

Her other works of the same class were almost as widely diffused as the Chemistry. In 1817, her "Conversations on Political Economy" appeared, and a second edition was called for before the writer had time to collect criticisms for its improvement. She purposely omitted some leading questions altogether, as deeper reasoners than herself were irresolute or at variance upon them; but she administered to young minds large supplies of the wisdom of Adam Smith, in a form almost as entertaining as the "Wealth of Nations" is to grown readers. Her intimate acquaintance with Say, Malthus, and other chiefs of that department of knowledge, helped to enrich her work with some modern developments, which prevented its becoming so soon antiquated as her volumes on natural science; and it is perhaps the book by which she is best known to the present generation, though her "Conversations on Natural Philosophy" and on "Vegetable Physiology" came after it.

The grandmammas of our time, however, declare with warmth, as do many mothers and governesses, that Mrs. Marcet's very best books are her "Stories for very little Children"; and, certainly, judging by observation of many little children, those small volumes do appear to be unique in their suitableness to the minds they were addressed to. Mrs. Barbauld's "Early Lessons" were good; Miss Edgeworth's were better; but Mrs. Marcet's are transcendent, as far as they go. The capital common sense which little children are obstinate in requiring in the midst of the widest circuits of imagination; the simplicity, the apt language, the absence of all condescension, and the avoidance of lecturing, on the one hand, and of enhancement of the child's importance on the other, are high virtues, and bring the little reader at once face-to-face with his subject. Mrs. Marcet was never herself offended at any prominence given to her humblest books; and we doubt not the willingness of those who have charge of her memory to accept acknowledgments graduated in the same manner. Her pleasure in this kind of intercourse with childlike minds somewhat impaired the quality of her later works—"Mary's Grammar" and "Land and Water," which are not only in what the *Quarterly Review* calls "the garrulous form," but too much of the garrulous order. Her humbler applications of political economy in "John Hopkins's Notions," and in other small pieces, were less successful than her earlier efforts. The fact was, Mrs. Marcet hardly considered herself an author at all. Full of vivacity, easily and strongly impressed, simple under the strongest conventional influences, and essentially humble under an appearance of self-confidence, she was precisely fitted to work under incitement from her friends, and to be at their command as to the way of doing it. Flattery set her to work, but did her no real harm, for she was too genuine to be seriously befooled. Criticism set her to work to mend mistakes, and render her books as useful as she could make them. Whig partisans set her to work out of good-natured zeal for her friends. Philanthropists set her to work by mere representations of the evils caused by bad political economy anywhere within reach of the press. It may be confidently said that vanity never set her to work, nor love of money, nor jealousy, nor any unworthy motive whatever. There were not wanting persons who did their utmost to spoil her; and the tractableness with which she lent herself to their purposes caused many a smile, but she was never spoiled. Her nature was above it. This does not exactly mean that the conventional life she led produced no effect upon her. She suffered from it in forming her estimate of life and of persons. Her good sense was apt to be occasionally submerged in the spirit of clique, and the prejudices of party, and the atmosphere of complacency and mutual flattery, a bookish gossip, and somewhat insolent worldliness in which the Whig literary society which surrounded her revelled during her most social years. But almost any other woman of ability and celebrity would have suffered more than she did. She let herself slide into other people's management too much; but yet she was always her own honest self, humble at heart and generous in spirit, even when appearing most conventional in her views and prejudiced in her impressions.

No fine speeches from great men could spoil her as a companion for children, and the longest course of breathing the atmosphere of Whig insolence never starved out her sympathies with the sufferers of society. She did not forget John Hopkins and little Willy in the society of foreign ambassadors and ex-chancellors.

For some years she had been lost sight of, her nervous malady having grievously prostrated her, it was understood, in her extreme old age. We must hope that she was more or less aware of the prodigious start forward that society had made since she first became its instructress. In what a host of discoveries have her chemical doctrines long been merged! What a new face has Natural Philosophy assumed! And how antique seem already some of the abuses shown up in her Politicl Economy! The irreversible establishment of Free Trade in England was a blessing which she deserved to witness, for she had unquestionably some share in bringing it on. She hailed our deliverance from the "gangrene" of the old Poor-law; and she lived to see the decline, and almost the extinction, of strikes in the cotton and woollen districts. She witnessed the timely relief afforded by the gold discoveries. She enjoyed the full and free introduction of the subject of popular education into Parliament and general discussion, after having witnessed in her middle age the abortive efforts of Mr. Whitbread and other friends of education early in the century. If she was aware of the latest demonstration—the Middle-Class Examinations of last month—she must have cordially rejoiced at such a sign of the times. She saw Ireland raised from the dead, as it were: and if she saw her beloved France—or Paris rather—consigned to political death, her cheerful confidence would assure her that there would be a resurrection there too. Most of her life was spent in London; but a good deal of it also at or near Geneva—the birthplace of her husband and herself, and the residence of several of her relatives. The travelled English well knew the hospitable residence of her brother, Mr. Haldimand, on Lake Leman. One of her own children also lived there: but her usual abode was with her son-in-law and daughter, Mr. and Mrs. Edward Romilly, at whose house she died on the 28th ult. Though we may not regret her death, under her burden of years and infirmity, we may be well thankful for her life and services.—*London Daily News.*

CREED OF FIRKIN, THE MILLIONNAIRE.

From "Two Millions," by Wm. Allen Butler.

His Creed was simple as a Creed could be,
Firkin believed in things that he could see;
Things that were palpable to sight and touch,
That he could measure by the test "how much,"
And grasp securely in his mental clutch.
He had a lively faith in the Five Senses,
They never cheated him with false pretences,
Nor put him off to doubtful evidences;
These and his mother wit were all his light—
What could be safer than to walk by sight?
"He had been young, and now was old," he said,
"But never had he seen the self-made man
Forsaken, nor his children begging bread,
Provided they pursued their father's plan,
All through their lives, as he himself had done,
And kept a sharp lookout for Number One!"
A golden rule, Firkin had early learned,
And every hour to good advantage turned;
This, and such precious maxims as abounded
In that pure word of riches, wisdom, health,
According to Poor Richard, as expounded
By Doctor Franklin, in his *Way to Wealth*,
Served him for law and gospel and tradition,
And he himself their luminous exposition.
These were the fiscal lights, in whose clear ray
He could divide the Universe, straightway,
Into things that would and wouldn't pay.
By these he steered through all the straits of trade,
Where something must be risked, or nothing made;
These oft through Wall street, with its reefs and rocks,
And phantom ventures, launched from fancy stocks,
Had brought him safe from many a hazard rash,
His compass—caution, and his pole star—cash.
And now, grown rich, these guided him, at will,
In the green pastures, by the waters still,
Of safe investment, whether in real estate,
At points not likely to depreciate,
Or bond and mortgage, or, his great favorite,
Because it had a spice of risk to flavor it,
The quiet purchase, at the market rate,
Of first class paper, such as brokers bait
Their largest hooks with, when they lie in wait,
With every tempting minnow, fly and snare,
For that shy fish, the speckled Millionnaire
Who loves the shade, but, if that way it floats,
Likes a sly nibble at a batch of notes;
Firkin, shrewd fellow, with his sharpened sight,
Knew when precisely, and when not, to bite!
Lay in the dark, with his usurious eye,
Until some choice endorser happened by,
Or plump acceptor, and then took the fly.
At this nice sport, so fatal to so many,
It was his boast, he never lost a penny,
And the old boy, the brokers would repeat,
Was quite the keenest shaver in the street.
Thus active practice kept his faith alive,
Faith in himself and in the senses five,
The almighty Dollar, and its powers incessant,
In ready money and a paying Present;
However fair, he trusted no futurity
Which could not give collateral security.
Some men, he knew, believed, at least professed,
Faith in hereafters, which they dimly guessed;
The substance, he preferred, of things possessed!
And yet he seemed devout; without much search,
You might have found, on any Sunday morning,
His visible coach, outside the visible church,
With green and gold its sacred front adorning,
A gorgeous coachman, somewhat flushed with sherry,
A footman, portly with perpetual dinners,
Waited, while Firkin in the sanctuary,
With many other "miserable sinners,"
Cushioned the carnal man in drowsy pews,
Dozed over gilt-edged rubric, prayer and psalter,
Rose with the music, locked with liberal views
On prima donnas, never known to falter
In chant or solo, hymn, or anthem splendid,
And still enchanting when the chant was ended;
Then sat or knelt, grave as the altar bronzes,
And went through all the usual responses,
Those solemn prayers, those litanies sublime,
The ancient Church first taught the lips of Time,
Thenceforth to sound forever—as when first,
Flooded with light, the lips of Memnon burst,
From their cold stillness, and, rejoicing, gave
Back to the flood of Day its tide upborne
Of rarest harmony, wave answering wave,
Deep calling unto deep, Music to Morn!
These lofty chants, first echoed under domes
Of starry midnight, or in catacombs
Where, by rude altars and sepulchral tombs,
Deep in the rocky earth, the vestal choirs
Rehearsed their music for the martyr fires,
Now swelled from lips of people or of priest,
To fall on Firkin's ear without the least
Responsive utterance, or the faintest notion
That they had any reference to devotion:
He liked the service, but, I grieve to state,
If it had been instead a service of plate,
He could have given a better estimate
Of its real value, for in truth our hero
As to religious feelings stood at zero.
And had it chanced the universal Church,
In solid phalanx, without break or schism,
Had, on a sudden, taken a backward lurch,
Two thousand years or more, to Judaism,
Or from the Christian plunged into the Pagan,
And on its altars set up Jove or Dagon,
Firkin would still have worshipped with the crowd,
And at the newest shrine devoutly bowed,
Still offered up his weekly stint of praise,
In heathen darkness or the Gospel's blaze,
With incense, or burnt offerings, or libations,
Alike unconscious of the innovations,
Save that he might, perhaps, in Wall street phrase,
Have noticed a slight change in the quotations!
Noticed, but heeded not, he could not give
His time to liturgies, nor even live
In all things like a good conservative,
Of the true modern stamp, whose orthodoxy
Does good through agents and serves God by proxy!
His view was this—religion he regarded
An institution not to be discarded,
Of no great use in Time, yet who shall say
But some new sphere may bring it into play?
Therefore he gave it half a day in seven;
'Twas well to keep on speaking terms with Heaven.
Let the priests wrangle, in their long debates,
Of doctrines, dogmas, destinies and dates,
He cared for none of these—nothing to him
Their dull disputes and superstitions dim,
They neither charmed his sense, nor could they shock it,
They never put a dollar in his pocket.
(And very rarely took a dollar out,
As all the Charities can vouch, no doubt);
He never cared to vex himself about them,
He got along so very well without them;
From Genesis straight on to Revelations,
He could dispense with all the Dispensations.

THE GALLEYS.

VIDOCQ, in his most impudent, but most amusing Autobiography, in which he is as demonstrative of his vices as other men are of their virtues, describes with great unction the sensation that a long chain of prisoners bound for the galleys of Marseilles creates in the streets of a French town. "Come, Jeanette! come, Fanchette! here is the longest chain we have seen for many a month," is the cry from door and window, as the red-capped men tramp along, grinning, singing, and thinking of the file hidden in a snug box in the belt of their rois-rasi, at night to "fiddle" off their chain.

But, terrible as the galleys even now are, I would invite my reader's attention to a few facts about those galleys of Louis the Fourteenth, in which he shut up the unhappy Protestants of the Cevennes.

The galleys were long, shallow, flat, decked vessels, with two masts, seldom able to use their broad fan-sails except in gentle, blue summer weather: trusting rather to their broad wings of oars, except when out of sight of land and fearful of being surprised by sudden gusts that lash the Mediterranean to madness. They were fair-weather birds, were those galleys, and, in a storm, were like so many butterflies caught in a gusty April shower. There were five slaves to every oar, and in all three hundred slaves. The top-sawyers, or upper end rowers, were generally shaven Turks, who were willingly granted the honor, since the place was the most laborious in the vessel. Honor would not be so much envied if it were known with what labor it was burdened. To keep down these three hundred chained demons, each galley had a crew of three hundred and fifty men, including officers, soldiers, seamen, and servants. Men who shouted orders, who reefed and clomb, who dragged out guns and fired from the rigging, and boys and varlets, who ran here and there with dishes and salvers, were unchained slaves. At the stern of each galley there was a covered chamber, rounded like a cradle, in which the captain lurked at night, or in foul weather, but in the day-time it was frequented by the officers and chaplain, who repaired here to swear and quote their texts, while the subaltern officers had also their several lairs and haunts; while all the rest of the crew sweltered by day in the full glare and blaze of Neapolitan and Genoese suns, or the damp and moon hours of Corsican or Marseillese nights. There was, indeed, a sort of tent or awning suspended by a long cable slung from head to stern, that afforded some thin shelter, but only in bright, fair weather; for in the least cap-full of wind or puff of storm it was taken down, being dangerous overweight for a boat like a bark; so that, after bloodsweats of passionate rowing, whether pursuing the English or flying from the Turk, the wretched slaves, off Morocco, often found their broad backs coated with snow, till they could reach the open arms of a friendly port.

The slave's yearly allowance for clothes was two coarse canvas shirts, and a little red serge jerkin, slit up on each side to the arm-holes, to give their brawny arms full play. The short loose sleeves did not reach to the elbow. Every three years they received a coarse frock, and for their shaved bullet-heads a little red Phrygian cap, that the Revolution afterwards rendered so terrible. Sick or well, their only bed was a board a foot and a half broad; the sleeping places most dreaded were those nearest the officers of the galley, for if the vermin roused the slave, so that his chains rattled and awoke his neighbor, he was torn to pieces with the gashes of rope scourges.

The fatigue of lifting the great oars of a galley, though pleasant to read of in the Odyssey, was extreme. The slave rose to draw his stroke, like those men we see struggling in a coal barge against the stormy tide of the Thames, and they then fell back with a bumping jerk that would have astonished an Oxford or Cambridge puller. In all seasons, hot or cold, the perspiration trickled down their harassed limbs; and, when they began to grow faint and flag, one of the three comites (the comites were boatswains) ran down the gangboard which intersected the ship, to find out the rascal who did not keep touch and time with the rest. Weak or lazy, dying or worn out, they did not care—he might be a sapless boy, he might be a decrepit old man—down came on his bare shoulders the large centurion's rod; which was so long, generally, that the two or three nearest rowers also felt the blow, which left triple scars and red letters on every back on which it fell. To scowl, or swear, or groan, was only to draw down fresh sorrows, and fresh blasphemies and threats. Renewed toil was the only received mark of submission.

Reaching port brought no end to the slave's labors, for rowing ceased only to bring fresh toil and grief. The comites prided themselves on dexterously casting anchor; and, while the cable ran out, their lash went faster as the prisoners' arms moved quicker.

To support these hardships, the slaves received every morning at eight o'clock a portion of good biscuit, and at ten a portion of hot-water soup, with some rancid oil, musty peas and beans floating at the top. When on duty they had handed round a pischione (two-thirds of a pint) of wine, morning and evening. When quiet at anchor in any Mediterranean port, all the slaves who had any money were allowed to have a jubilee, and to buy meat; and the Turk who commanded the oars, that is, who pulled at the end, and was not chained, was the agent to the meat market, and was also employed to watch it dressing in the cook's room. When the cook was a sullen villain—villains not being rare cattle in the galleys—he would sometimes, in a brutal passion at the trouble or hindrance, break the poor men's earthen stewpot, and throw it overboard to the fishes; while the poor fellows, chained by their ankles, fainting for want of food, were unable to murmur or complain.

The officer's table, however, was all this time well furnished both for plenty and delicacy, the smell of the dainties giving the slaves a more exquisite sense of their misery, by seeming to scoff and deride their poverty and hunger. Sometimes the galleys were lying in the ports of Morocco or Nice during the full swing and hubbub of the carnival. Then the prince or doge, with all his retinue, armed, comes on board, as Don Quixote boarded the galleys floating on a stream of music, with a rustle of perfumed feathers, and a fluttering of long flags; there was mirth and song, and revel, while the slaves sat doubled-up upon their benches, ready to burst their chains, and cut every honorable throat, if they could or dared. They were hungry, wretched, hopeless. They had, indeed, come to help in the ceremony; for, when the great man's gilded feet touched the deck of their flying ship, the comites would give two shrill whistles; the first was for attention; on hearing the second, they gave a lamentable, piteous howl of welcome, which must have been most dolorous and terrible to hear.

When the waves were rolling up in green alps, snow-capped, and threatening, the galleys could not put to sea; and such slaves as had trades took to working, planing, shoe-making, weaving, and painting: such poor serfs as had none were taught to knit coarse stockings, the comites supplying them with yarn, and paying them for all they did half the usual price; and that not in money, but in broken meat and watered wine. To be caught sending for wine from the shore was to be turned up and bastinadoed incontinently. The most touching sight of all in these wet, stormy, dark days, was to see the poor, low-browed boors, who knew no trade, and could not even read or knit, busying themselves, and trying to make themselves useful and acceptable, by cleaning their comrades' clothes, or freeing them from the torments of parasitical life; for even the beggar has his courtiers.

Such perpetual toil, imprisonment, and bad diet, was already breaking out in fever and sickness. For the sufferers there was a snug hospital in a close, noisome, dark corner of the galley's hold, to which light and air came only in a Rembrandt sort of way, through a miserable scuttle, two feet square. At each end of this room was a fanlar, or scaffold, on which the sick were thrown, without beds or pallets. When the scaffold grew full, the slaves were laid out on the cables, sometimes as many as eighty at once, stench and pestilence ruling supreme, and tormenting them in various ways. The chaplains, who came into this den of death to confess the dying, wore a night-gown, to protect their clothes from the vermin. In this dreadful hole there was only three feet space between the scaffold and the ceiling. The confessor had to throw himself down on his stomach at the dying men's sides, so as to listen to the groans of their confessions. The place was so horrible that the sick preferred to die straining at the oar, rather than sink into the stinking darkness.

There was a surgeon kept to attend to these lazars of humanity, but how could he fight against such invitations and bribes to pestilence and death? There was also a supply of the best drugs furnished by the French Government; but the surgeon generally considered these as mere perquisites.

Every one preyed on these poor wretches. For instance: during sickness, the king ordered every man in the dark hold to have a pound of fresh bread, a pound of fresh meat, and two ounces of rice, every day; but the steward stole the allowances, and let the slaves die unheeded, generally contriving to make a fortune in about six campaigns. Seventy sick men would be fed on twenty pounds of bad, cheap meat, soaked in hot water. At these frauds the surgeon and steward connived. Sometimes a simple-minded, warm-hearted chaplain would astonish the silk-coated minister of marine at Versailles by the narrative of these horrors, and obtain a promise of redress, forgotten as soon as made.

There were in the galleys five sorts of persons—seamen, Turks, deserters, criminals, and Protestants. The Turks were brought as stout-limbed gladiator-men, to manage the stroke-oars, and were called Voguevants. They had the same allowance as the soldiers, and were ranked with the upper slaves, who pulled in the Banc du quarta, or the Camille and les Espaliers. They were generally very stout men, who wore no chains, but had a ring round the ankles. They were servants to the officers, and were eminently honest and trusty. When they arrived at any port, they had liberty to trade, so that some of them were worth three or four hundred pounds, which, to the shame of Christians, they generally sent home to their wives and families. They were very kind and charitable to each other, and very strict in their religious observances: natural enough; for exiles keep religious by the pressure around them of a repugnant faith. These Turkish rowers, especially at the Ramadan fast, the first moon of the year, never ate nor drank from sunrise to sundown, in spite of all the toil and labor at the oars which they pulled, looking faint and hollow-eyed as ghosts. If a Turk were imprisoned, his companions always interceded, in a turbaned mob, with the captain for him. If one was sick, the rest clubbed to buy him meat, or purchase him drugs, or tonics. In short, as an eye-witness says, the Christians in the galleys seemed to turn Turks, and the Turks to turn Christians. They were very obdurate against any chaplain who tried to convert them, declaring they would rather turn dogs than be of a religion that was so cruel as to suffer so many crimes.

These Turks, during mass, were put into the caique or long-boat, where they smoked, talked and scoffed; safe from the last of the comites. In spite, however, of their being so well treated, they sighed for liberty: the very name of a galley being terrible to them. They generally remained slaves for life, unless, when they grew very old and unserviceable, they met with friends who would buy them off.

Fops in the Palais Royal used to tell stories of men who, when released, would not quit the galleys: we now may judge how far these stories were probable.

The fançoniers, or deserters, were generally poor peasants who had committed the unpardonable offence of buying salt in some illegal district, such as Burgundy or Doubs, where it is cheap. At this time (Louis Fourteenth's) four pounds of salt cost three shillings and sixpence; so that some poor families could not often eat their soup for a whole week together for want of this precious condiment. If discovered buying it in a cheap district, they were instantly sent to the galleys. It was a cruel sight to see a wife and children watching a poor rustic being bound with chains for the humble offence of buying salt in a distant country contrary to some miserable custom law. The fançonier's term of imprisonment was generally only for five, six or eight years, but the misfortune was that, if strong or robust at the oar, and a useful workman, he was never released.

The mere deserters, though generally brave young countrymen, driven to despair by a cruel conscription for unrighteous and foolish wars, were a lower class than even the fançoniers. At one time they used to cut off their ears and noses; but, because this led to noisome diseases that made them the dread of the crew, they continued the practice of merely slitting them. Many of these patriots were men of education and birth. A still more degraded class were the criminals, felons, sharpers, or highwaymen. These wretches soon took courage, striking up friendship with old friends in chains, telling over their rogueries and boasting of their crimes. They generally grew more desperate, hopeless, and wicked, the greatest villain passing among them for the greatest hero. If a stranger came on board, gaping and timid, hey presto! away went his handkerchief and snuff-box—pinch from hand to hand, all down the benches. The rogues forged titles, engraved false seals, counterfeited handwriting, which they sold to knavish friends who came to see them.

When they were released, they returned to the world twenty times worse than they went in. When they were attending the minister, they poured out oaths and blasphemies that set the chaplain's hair on an end. Sometimes they would show the blue stain that the ropes had left round their thievish necks, boasting that still they were no cowards; but that on their reprieve, had robbed the first person they met, and that now, not being known to the judge, they had only been sent to the galleys, where they rejoiced they had bread and good company. Even in the galleys they committed the most horrible crimes.

The slaves were sometimes, when old, quiet, and, highly favored, allowed to keep shops about the port, and work, sell, and even walk in the town upon giving a penny to the Turk with whom each of them was coupled, and eightpence to the pertuisane or partisan leader who guarded them. They were also allowed to receive letters and money from their friends—only if they were criminals, but not if they were Protestants.

The galleys were much used in Mediterranean sea-fights, to guard the level line of coasts, rock, or sandbank; to convoy merchant-ships when they were in danger of being set on by the Duke of Savoy's brigantines. They were used with their long stern-chasers, or howitzer guns, to sink the flaming fire-ships, and to tow along disabled men-of-war. They would also attack a becalmed ship, working at her fore and aft, to avoid her sweeping broadside, and occasionally overpowering her with a howitzer shot between wind and water. A ship, however, needed but a little breeze to crush five or six galleys. These sea-hornets carried five eight-pounders on the fore-deck; and a coursier, which took a six-and-thirty pound ball. There were twenty-four galleys at Marseilles, and six at sea. Each vessel had six small rooms under deck, namely, the savon, the sandclat, the campaign, the paillot, the tavern, and the fore-room.

When a Protestant slave refused to kneel at the elevation of the mass, he was senteneed to be bastinadoed on the coursier gun. The chains were first taken off, he was then stripped naked by four Turks, and stretched on the gun. A Moor then beat the wretch with a tough cudgel or a knotty rope's end dipped in brine. Vinegar and salt were then thrown on his wounds, and he was dragged into the hospital, seldom reviling, but piously calling on God for help.

When a prisoner was a Saint or obnoxious in any way to the comites or officers either because he did or did not complain, they placed him next some ribald thief, who would annoy and taunt him, or chained him near the pump, or invented work for him. Then they would make him serve round water to all the benches, or beat him for concealing letters, or lash him for leaving open, unchained, or for breaking, a water-barrel. Then they would set him to carry cordage, or clean iron balustrades; or would keep him without food till noon, and cut it small, to prevent his selling it. Monsieur Le Fevre, a French advocate, eighteen years in the galleys for being a Protestant, says, "There were some who, to make themselves sport, beat me continually; but chiefly our captain's steward, who called it painting of Calvin's back with cudgels, and then asked, scoffingly, whether Calvin gave strength to work after having been laden with so many blows; and when he had a mind to begin again, he asked if they would not give Calvin his commons, and it was his delight to see me cast down daily with blows and fatigue. The wheedling officers that would please him made use of that means as if they tickled him, to make him laugh. When they saw me lift up my eyes to heaven, he said, God does not hear the Calvinists, they must suffer their due until they either die or change."

This is what the Jesuit Revocation of the Edict of Nantes led to. This is what the Grand Monseigneur tolerated.—*Household Words.*

For The Standard.

WENDELL PHILLIPS.

BY JOHN A. DORGAN.

Oh say not that the Titan race is dead
Which wrought of iron its enduring bays!
Not so! though we are fallen on evil days,
When honor is no more, and faith is fled;
When love and hate are bought and sold for bread;
When cunning is, as wisdom, shrined of men;
The days of mercenary sword and pen;
When Christ in faces, not in hearts, is read;
When Sin forgets to blush, and Truth almost
Desponds to look for succor unto God.
But she shall conquer. Phillips, it is well
That thy indignant protest peal abroad,
Startling our evil slumber, like a ghost
Arisen to upbraid some deed of hell!

Philadelphia, July 19, 1858.

ROSA BONHEUR.

ROSA BONHEUR is an indefatigable worker. She rises at six o'clock and paints until dusk, when she lays aside her *blouse*, puts on a bonnet and shawl of most unfashionable appearance, and takes a turn through the neighboring streets alone, or accompanied by a favorite dog. Absorbed in her own thoughts, and unconscious of everything around her, the first conception of a picture is frequently struck out by her in these rapid, solitary walks in the twilight.

Living solely for her art, she has gladly resigned the cares of her outward existence to an old and devoted friend, a Madame Micas, a widow lady, who, with her daughter—an artist, whose exquisite groups of birds are well known in England, and who has been for many years Rosa's most intimate companion—resides with her, relieving her of every material responsibility, and leaving her free to devote herself exclusively to her favorite pursuit. Every summer the two lady artists repair to some mountain-district to sketch. Arrived at the regions inhabited only by the Chamois, the ladies exchange their feminine habiliments for masculine attire, and spend a couple of months in exploring the wildest recesses of the hills, courting the acquaintance of their shy and swift-footed truants, and harvesting "effects," of storm, rain and vapor, as assiduously as those of sunshine. Though Rosa is fully alive to the beauties of wood and meadow—as we know from the loveliness she has transferred from them to her canvas—mountain scenery is her especial delight. Hitherto her explorations had been confined to the French chains and the Pyrenees, but in the autumn of fifty-six she visited Scotland and made numerous sketches, in the neighborhood of Glenfallock, Glencoe and Ballaculish; and struck by the beauty of the Highland cattle, selected some choice specimens of these, which she had sent down to Wexham Rectory, near Windsor, where she resided, and spent two months in making numerous studies, from which she has already produced two pictures—"The Denizens of the Mountains" and "Morning in the Highlands." The Alps she has not yet visited, though constantly intending to do so. Her preference being for the stern, the abrupt, and the majestic, instead of the soft, the smiling, and the fair, Italy, with all its glories, has hitherto attracted her less powerfully than the ruder magnificence of the Pyrenees and the north.

Among mountains the great artist is completely in her element; out of doors from morning till night, lodging in the humblest and remotest of roadside hotels, or in the huts of wood-cutters, charcoal-burners, and chamois-hunters, and living contentedly on whatever fare can be obtained. Two years ago, being furnished by families of distinction in the Béarnais and the Basque provinces with introductions to the rare inhabitants of the region, the party pushed their adventurous wanderings to the little station of Peyronère, the last inhabited point within the French frontier, and thence up the romantic defiles of the Vallée d'Urdos, across the summit of the Pyrenees. Thanks to the letters they carried, the travellers were hospitably received at each halting-place, and furnished with a trusty guide for the next march. In this way they crossed the mountains, and gained the lonely *posada* of Canfan, the first on the Spanish side of the ridge, where, for six weeks, they saw no living souls but the *bourriquairos* (muleteers), with their strings of mules, who would halt for the night at the little inn, setting out at the earliest ray of morning for their descent on the opposite side of the mountains.

The people of the *posada* lived entirely on curdled sheep's milk; the sole article of food the party could obtain on their arrival. At one time, by an early fall of snow, they were shut out of all communication with the valley. Their threatened starvation was averted by the exertions of Mlle. Micas, who managed to procure a quantity of frogs, the hind legs of which she enveloped in leaves, and toasted on sticks over a fire on the hearth. On these frogs they lived for two days, when the hostess was induced to attempt the making of butter from the milk of her sheep, and even to allow the conversion of one of these animals into mutton for their benefit. Their larder thus supplied, and black bread being brought for them by the *bourriquairos*, from some village a very long way off, the party gave themselves up to the pleasure of their wild life, and the business of sketching. The arrival of the muleteers, with their embroidered shirts, their pointed hats, velvet jackets, and leathern breeches and sandals, was always a welcome event. Rosa paid for wine for them, and they, in return, performed their national dances for her; after which they would throw themselves down for the night upon sheepskins before the fire, furnishing subjects for many picturesque *corquis*. As the *posada* was a police station, established there as a terror to smugglers, the little party felt perfectly safe, notwithstanding its loneliness.

With her Scotch tour Rosa was so much pleased that she will probably revisit a district from which she has brought away many agreeable associations, and a wonderful little Skye-terrier, named "Wasp," of the purest breed, and remarkably intelligent, which she holds in great affection, and for whose benefit she has learned several English phrases, to which "Wasp" responds with appreciative and grateful waggings of the tail.—*The Englishwoman's Journal.*

Gleanings from Foreign Publications.

Count de Laradel, the proprietor of the lakes containing boracic acid, for which Tuscany is so celebrated, has just died at Florence. The immense fortune he has left behind is the result of the profits realized from the extraction of the substance, for which he invented most ingenious and economical contrivances.

——A curious story is current about Fuad Pacha. It is said that the real cause of his indisposition is grief on hearing that his only daughter has been compelled to enter the Sultan's harem. Fuad, who is more of an European than a Turk, and who had given his daughter an excellent education, had hoped for her a brighter fate than the satisfaction of the Padishah's "sensual phantasy."

——The Society of Antiquaries of Norway has recently held its annual meeting in the Castle of Christiansborg, when the King submitted to the members the splendidly illustrated work, "The Graves of the Kings at Ringsted, opened, restored and provided with new Memorial Slabs by his Majesty, King Frederick the Seventh." At the same time the King communicated to the meeting the principal results of those researches which took place, by his order, in September, 1855.

—— SHAKSPEARE'S BIRTHPLACE.—The late Mr. John Shakspeare, who died recently at Langley Priory, Leicestershire, has bequeathed by his will the noble sum of £2,500 to carry out the work set on foot by him during his lifetime of restoring the birthplace of Shakspeare at Stratford-on-Avon to the condition in which it was during the lifetime of the poet. He has also bequeathed a sum of £60 a year in perpetuity towards the same object.

——THE ATTORNEY-GENERAL OF ENGLAND MARRYING HIS DAIRY MAID.—Sir Fitzroy Kelly has justly scandalized the fashionable world by avowing his marriage, some time ago, with his dairy maid. The fact has been concealed until further concealment was impossible, the lady having presented him with a son and heir, to the intense disgust of his only child by his first marriage—a daughter—who is herself married and has a family. The Attorney-General is in his sixty-second year.

—— PLEASURE FOR THE POOR.—Sir Culling Eardley has set an example by throwing open his beautiful park at Belvedere, near Erith, to the poor of London. On Tuesday some 400 of the poorer parishioners of St. Giles's accompanied their Rector, the Rev. A. W. Thorold, in an excursion trip to Belvedere, where abundant entertainment was provided for them for the day. Each paid something toward the expense of the trip, and all seemed to appreciate such an opportunity of friendly intercourse between minister and people.

——A work contemplated by the late Samuel Sotheby, and carried out by his son, Samuel Leigh Sotheby, has appeared in London, entitled: "Principia Typographica. The Block-Books, or Xylographic Delineations of Scripture History, issued in Holland, Flanders and Germany, during the Fifteenth Century, exemplified and considered in Connection with the Origin of Printing. To which is added an Attempt to Elucidate the Character of the Paper-Marks of the Period."

——A lady, with whom we (*London Review*) have the honor to be acquainted, found some difficulty, a short time ago, in keeping her countenance in the presence of a stately rector, who, having explained to her the symbolic teaching of the internal parts of his church, led her outside the door of the porch, and called attention to a dog's head, with a huge iron ring hanging from its mouth, which served as a knocker. "What may this teach?" inquired the lady. "Without are dogs," was the reply.

——THE YANKEES IN PALESTINE.—A letter from Jerusalem announces the expectation of a caravan of 150 Americans from Boston, direct to Jaffa, by special steamer. They come armed with revolvers instead of scollop shells, and it is well for them, as a certain Abougosh is giving trouble south-west of the Holy City, and also a certain Faquir, against whom the Governor of Jerusalem has lately marched with two field pieces and 400 Bashi-Bazouks. His whereabouts was Gaza, the gates of which the Pacha did not break open or carry off, as there were none, but he captured the Turkish saint, and keeps him a hostage for public tranquillity.

——ECCLESIASTICAL PENALTY.—A letter from Laybach, in Illyria, says: "A case of ecclesiastical decision has just occurred here which reminds one of the darkest ignorance of the middle ages. Some wax tapers having been stolen from the Franciscan church, a watch was set and a young woman was discovered to be the thief. By order of the ecclesiastical authorities she was exposed at the principal entrance of the church, fastened to the wall by a large chain, and some of the stolen property was suspended above her. A crowd assembled, hooting and insulting her. At length, after the lapse of an hour, the police put an end to the disgraceful scene by carrying off the woman to prison."

—— A YOUNG ENGLISHWOMAN MARRYING A BULL-FIGHTER.—An accomplished and beautiful young Englishwoman—Miss E. Southall—has fallen in love with and married Juan Fernandez, a celebrated bull-fighter at Madrid. The strength and agility of the Spaniard may be imagined from the fact that he frequently tired out the fiercest bull by vaulting on